J.R. Kidd: An International Legacy of Learning

Nancy J. Cochrane
and Associates

MONOGRAPHS ON COMPARATIVE
AND AREA STUDIES IN ADULT EDUCATION

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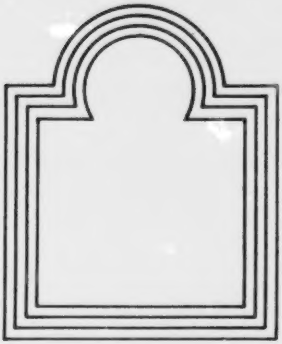

MONOGRAPHS ON COMPARATIVE AND AREA STUDIES IN ADULT EDUCATION

Jindra Kulich, General Editor

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THE UNIVERSITY OF BRITISH COLUMBIA
in co-operation with
THE INTERNATIONAL COUNCIL FOR ADULT EDUCATION

J.R. KIDD:
AN INTERNATIONAL LEGACY OF LEARNING

Nancy J. Cochrane
and Associates

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This bronze medal was created by artist Dora de Pedery-Hunt. It was commissioned by the Canadian Association for Adult Education on the occasion of the 60th birthday of J. R. Kidd in 1975.

To Eric David

and my children

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To my husband, Dr. Eric D. Zarins, for his untiring support and accompaniment to most interviews, and for many long hours of proofreading the text.

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To the Social Sciences and Humanities Research Council of Canada for funding this study for a period of two years.

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Nancy Cochrane was the project director of this study and editor of all of the text. She was Roby Kidd's student and research assistant in the doctoral program at OISE, and graduated in 1981. She is currently a health care research consultant at the University of British Columbia and several Vancouver hospitals.

Paul Miller was a long-term friend of Roby and had assisted him to establish and raise funds for the ICAE. He is now President Emeritus and Professor at the Rochester Institute of Technology.

Mary McIvor is the elder sister of Roby Kidd by three years. She was a teacher in many one-room schools in The Okanagan, British Columbia. Victoria, B. C. has been her home for more than forty years.

Muriel Teager is the younger sister of Roby Kidd by two and one half years. She pursued a career in the field of pre-school education and the public library, and presently lives in Ottawa.

Lester Peterson was a highschool and long-term friend of Roby's in Gibson's Landing, B.C. He has taught in British Columbia schools until retirement, and has written *The Gibson's Landing Story, The Cape Scott Story,* and the *Story of the Sechelt Nation.* He was also founding president of the Gibson's Library Association and Elphinstone Pioneer Museum Society.

Harry Campbell and Kurt Swinton assisted Roby in the establishment of The Overseas Book Centre. He was Director of the Toronto Public Library with a background of experience with UNESCO. He is now a consultant on an educational project in China, and he lives in Toronto, Ontario.

Gordon Selman was a close personal friend of Roby for 30 years. He assisted him at the organizational stages of the ICAE, and the two co-edited a book, *Coming of Age,* about adult education in Canada in the sixties. He has been President of CAAE, CAUCE, CASAE and Director of the Extension Department of U.B.C. Currently he is Associate Professor and Co-ordinator of Adult Education, the Faculty of Education, U.B.C.

Leonard Shorey and **Esmond Ramesar** were close colleagues of Roby when he was a consultant to the University College of the West Indies for one year. Leonard is currently the Project Co-ordinator of the UWI/USAID Primary Education Project and Esmond is Associate Director of the Extra Mural Studies Unit, both at the University of West Indies.

Shiva Dutta is Vice-President of the Indian Adult Education Association, and he currently lives in New Delhi, India. He was one of Roby's close colleagues at the Rajasthan University, the Indian University Association of Continuing Education, ASPBAE and the ICAE.

William Teager is Roby Kidd's brother-in-law and he succeeded Roby in 1965 as Interim Executive Director of the Overseas Institute of Canada. He then guided its metamorphosis into the Canadian Council for International Co-operation, and resigned in 1968 to become National Director of the Overseas Book Centre.

Reg Herman was appointed by Roby Kidd as the first Project Director in the Department of Adult Education, OISE. His last project with Roby was the production of two videotapes (Roby Kidd and the Heritage of Adult Education) at the University of Guelph, which documented significant and uniquely Canadian programs.

James Draper is a Professor and one of the earliest members of the Department of Adult Education, OISE. He was a close personal friend and colleague of Roby's on the Rajasthan Project, and many adult basic education and cross-cultural adult education projects and programs.

Evelyn Boyd and Somsak Boonyawiroj were both graduate students of Roby Kidd and they completed their doctoral degrees in adult education at OISE in 1982. Evelyn is an Instructor in the English Department at Srinakharinwirot University, Songkhla, Thailand, and Somsak is Director of the Provincial Nonformal Education Center, Ranong, Thailand.

Malcolm Adiseshiah was appointed by Roby Kidd as the founding Chairman of the ICAE, and he worked with Roby when he was

Chairman of the UNESCO World Literacy Jury and Deputy Director General of UNESCO. He is currently a Member of Indian Parliament and the Chairman and Honorary Fellow of the Madras Institute of Development Studies in India.

John Cairns was a close associate of Roby Kidd at ICAE and UNESCO when John was Director, Adult Education Division, UNESCO, Paris. He is currently Professor and Director of the Centre for International Programs, at the University of Guelph, Ontario.

PREFACE

Interest in the comparative study of adult education has been growing in many parts of the world since the first conference on comparative adult education held at Exeter, U.S.A. in 1966. This interest was given further impetus by meetings held at Pugwash, Canada in 1970, Nordborg, Denmark in 1972, and Nairobi, Kenya in 1975.

A number of international organizations, among these UNESCO, the International Bureau of Education, the International Congress of University Adult Education, the European Bureau of Adult Education, O.E.C.D., the European Centre for Leisure and Education, the Council of Europe, and the International Council for Adult Education have contributed their share.

A growing number of universities in all five continents established courses in comparative adult education. Many other universities encourage students to deal with comparative study or with the study of adult education abroad in major papers and theses. The literature in this area has increased considerably since the early 1960s both in support and as a result of this university activity. A number of valuable bibliographies were published, cataloguing the growing wealth of materials available in a number of languages.

Most of the literature available on adult education in various countries can still be found primarily in articles scattered throughout adult education and social science journals, while most of the truly comparative studies remain unpublished master's theses or doctoral dissertations. Until recently there was no commercial publisher enticing researchers to submit manuscripts of monographs dealing with comparative adult education and case studies of adult education in various countries, even though the need for such a publishing venture was stressed at a number of international meetings. It was with the intent to provide such service to the discipline and the field of adult education that the Centre for Continuing Education at The University of British Columbia, in cooperation with the International Council for Adult Education, decided in 1977 to publish a series of Monographs on Comparative and Area Studies in Adult Education.,

In 1984 a major English publishing house in the field of education, Croom Helm, decided to establish a new series, the Croom Helm Series in International Adult Education. Dr. Peter Jarvis of the University of Surrey, an internationally recognized scholar and a noted promoter of publishing in international adult education, was appointed editor of this series. Several volumes have been published in the new series since 1984 and have enriched the literature in this important field.

We are pleased to be able to present now the eleventh volume in our series, *J. R. Kidd: An International Legacy of Learning*. This volume is the result of world-wide biographical research by Nancy Cochrane, funded by the Social Sciences and Humanities Council of Canada. Dr. Cochrane also commissioned a number of articles by Roby Kidd's family, friends and associates, which appear in the monograph.

It is very fitting to be entering the tenth year of this series with a volume dealing with the many contributions of Roby Kidd to adult learning on a world scale.

Jindra Kulich
General Editor

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PART ONE

INFLUENCE AND ACHIEVEMENT

FOREWORD

As one looks at great epochs with their special endeavours – in science, art, religion, music, political economy – individuals of rare talent and drive emerge, and so enkindle others, and paint visions for them, that they encourage them to go beyond ordinary duty. As natural leaders, these individuals create bonds among colleagues which may inspire almost disciple-like loyalty. Above all, these visionaries have the capacity to persevere tirelessly as a new form or movement or perspective comes into being. In such instances, it is not unusual for such a progenitor to invest so much of himself that one can paraphrase the old quotation, originally applied to Bernard Berenson: "One should give away so much of himself in service that finally there is nothing left to die." And that is what Roby Kidd, the subject of this book, quite naturally was doing – giving himself away in the service of relating continuous education of adults to the world condition. Nothing in that context – which is about as broad as you can get anyway – escaped his notice; because, indeed, underneath his personal and professional concerns for a profession were deeply felt ideals of people living and working together toward a more just and humane society.

Roby, I think, saw adult education as enhancement of human potential, and felt, ever optimistically, such enhancement would lead straight toward justice, goodwill, better communication among cultures, improved co-operation and, indeed, towards peace itself. Surely it was more than love of a profession that drove him, as great as that was; beyond, I believe, he sensed that most forms of education specialize and are too often constrained; in adult education, individual freedom was at work, the inevitable end being that of emancipation.

Attempting to isolate and distinguish key essences of an extraordinary individual is always difficult and presumptuous, because in this instance both personal and professional attributes remain so intertwined. But the following notions come to mind at this juncture, and I share them with you.

Roby exuded a love of his subject, which not only made him a great teacher, but fired his imagination and drive towards goals – goals which seemed at times to find him overreaching. He believed in adult education, going far beyond the normal enthusiasm of a devoted practitioner, but viewing it as a "calling" or cause or, indeed, a social movement. To Roby, adult education absorbed lesser "movements," development, community action, and social learning among them. Thus he could trace out its linkages, and did so continuously and automatically, which enabled him to lead others into fruitful networks not only among adult educators, but also among social and political institutions in general. He seemed especially adept at linking the field to governmental and industrial centres of policy and action.

While Roby's intellect grew to encompass mainly a world view, it is remarkable how he kept his base in Toronto at the Ontario Institute for Studies in Education (OISE), maintaining all the while his basic practice as a teacher and leader of young people. I suspect that not only did he love to work with young minds, but that he also recognized that adult education, given its motley and sporadic manpower background, needed very much to stabilize and generalize dependable methods of preparing people for the future. That he remained thus a "master" in the best sense, and for such a long period in Toronto, indicates a remarkable steadfastness and permanence that balanced against his peripatetic interests.

Roby was a genius at involving others! Wherever he went, regardless of his pathway, he left a wake of individuals and groups with jobs to be done. It was not always convenient to be thus involved – I know! – but Roby's utterly genuine way of telling you "I need your help," and especially your awareness that he was going beyond his own limits, asking for no relief, combined to overcome reluctance to join the fray. Perhaps his genius on this front, however, sprang more from his manner of defining the tasks as being on the cutting edge of new breakthroughs, and as tasks, however local and menial, of worldwide significance.

Along with his genius for helping others to become involved, Roby knew how to identify and use levers of advantage, even of power. He seemed to know that no amount of local and more menial activity could yield a world system of adult education if it were to spring alone from the grassroots of associations and institutions. Thus he veered from such localism to councils of world authority, e.g. the United Nations and its agencies, government commissions, and councils in capital cities, and governmental officials who could be stretched into seeing that what they were trying to accomplish was essentially adult education at its best. This almost personal penetration of power and networks, in education to be sure, but also in broader fields, always with more involvements along the way, increasingly made Roby into a statesman. And he was growing in such a stature to the very end.

Roby's approach to the Community College movement in the USA, and his involvement of whole new personages in the International Council of Adult Education are but two examples.

Roby Kidd had an incredible capacity to *remember*, – associates, agencies, events, professional materials and happenings, experiments tried, experiments failed. Whatever was worth knowing about, and remembering, in adult education and beyond, Roby knew. He had catalogued in his mind, surely more than any other, the present state and the potentials of adult education in the modern world. And he seemed to do so, not by the librarian's or registrar's skills, but by a constant friendship with the people who were planning and doing the tasks of adult education.

In Roby's presence you knew that you were with a "very good human being." You enjoyed him; and knowing how to listen well and raise a pertinent question he, without contrivance, displayed always a genuinely felt interest in you. Always a person of great resolve and unusual drives, he could be said to be single–minded in his purposes. Roby possessed the quite rare capacity, and charm too, I suppose, of a renewing interest and exuberance in the interests of other people. Of course, this enabled a wide and easy acquaintance with people of so many cultures and languages; because he was so genuinely at home with them that they, so quickly it always seemed to me, rallied to him.

Finally, he took the risks and absorbed the inconveniences of going out into the world to propagate an international system of adult learning. We have had, and now have, outstanding scholars in adult education; and Roby was one of them whose writings and conference testimonies continue to influence the field. But Roby Kidd went personally out of his scholar's haunts to fashion, for the first time, a system of persons, institutions, and events that now constitute what, still dimly seen perhaps, is the beginning of a world process for continuous social learning. Roby Kidd became a "wandering scholar" in the best sense. Indeed, he wandered in two worlds – adult education and in the world in its modern reality – and his works and memory demand that all those whose lives he touched and enhanced should strive to sustain and augment what Roby Kidd so brilliantly and valiantly contributed in its establishment.

Paul A. Miller,
President Emeritus and Professor,
Rochester Institute of Technology, New York
Letter dated September 14, 1983.

INTRODUCTION

Nancy J. Cochrane

> In the process of learning, as in creating, men and women are at their best, particularly perhaps in the quest to reach mutual understanding (Kidd, 1979).

Learning was the focus of fascination and work for James Robbins Kidd, a Toronto professor who devoted his life to the study and practice of adult education in Canada and throughout the world. While serving his profession, he died on March 21st, 1982, at the age of sixty-six.

J. R. Kidd, or "Roby" as he was affectionately known, was a man of international stature and respect, not only because of his extensive contribution to adult education, but also for his leadership in the cultural development of Canada. If one traces the major events of this man's life, there is a remarkable parallel with the evolution of Canada as a nation; it is difficult to separate the history of this man and the history of this nation. The context in which Roby grew as a child and young man provides the clues to the powerful influences that moulded him. He was unique. He was not a passive observer of the social events of his country; he was a centre stage participant. At the same time, he often performed, quietly but powerfully, backstage in his country's rich cultural evolution.

The spirit of Roby Kidd that lives on is that of a young man inflamed with hopes and dreams, but above all, with action. As adult education in Canada struggled through the intricacies of transformation, Roby took a central role in working for its professional status, and helped to shape it according to Canadian social needs. He was one of the pioneers in his field. Like other pioneers in adult education, he assisted many cultures and nations to respond to the learning needs of adults.

Roby Kidd helped Canada to move toward its own multi-cultural sense of identity. Roby saw Canada as a nation in movement toward self-actualization, and as a home for all other nationalities. He believed that the search for a sense of selfhood of a nation's peoples, working toward a common goal, might be realized in and through the goals of adult education. His professional goals were rooted in his humanity. His personal life and work intermingled, and they expressed his meaning of adult education. He believed that adult education and mutual understanding shared common ground.

He travelled from country to country to further international understanding of adult education. Roby did not see cultures where he visited and lived, he saw people. Because he saw their potential, and because he believed that adults had the ability to learn, and to direct their learning towards their own destinies, he was able to help them to respond to the challenges of a changing world.

He had many close colleagues and friends. Gordon Selman, a long-term colleague and professor of adult education at the University of British Columbia, described the sentiments of many thousands of people when he concluded his part in the memorial service with these words:

> He has left us too soon. He may have been ready, but we aren't. We feel sadness because we wanted him to have more time . . . We feel admiration because we marvel at what he accomplished. We feel pride in this Canadian because of what he did as a Citizen of the World. We feel gratitude for all that he accomplished on behalf of the things that he and we cared about. We feel love because, most of all, we loved him (Selman, 1982).

Review of J. R. Kidd's Career

James Robbins Kidd was born in Wapella, Saskatchewan, in 1915, and spent his formative years in Vancouver, British Columbia, and in Gibson's Landing (now known as Gibsons). From 1935 to 1945 he worked as Secretary of the Young Men's Christian Association in Montreal and Ottawa, and then as veteran counsellor for the YMCA in New York from 1945 to 1947. He continued his education as a part-time student at Sir George Williams College in Montreal, where he received his Bachelor of Arts Degree in 1938. Still as a part-time student, he completed his Master of Arts Degree in 1943 at McGill University, and his Doctor of Education Degree in 1947 at Columbia University in New York. At the time, Canada had no doctoral programs in adult education but this situation later changed when Roby was part of raising this growing field to professional status.

Having been identified by Ned Corbett, the first Director of the Canadian Association for Adult Education, as one of the most promising adult educators of his time, Roby was invited to join Corbett at the CAAE. Here Roby began his fourteen years of work, first as Associate Director from 1947 to 1951, and then as Director from 1951 to 1961.

From 1961 to 1965, Roby was Secretary-Treasurer of the Social Sciences and Humanities Research Councils of Canada. During that same time period, he served as Executive Secretary and co-founder of the Overseas Book Centre and Overseas Institute.

The magnitude of Roby's commitments became evident in these positions: organizer of the first National Conference of Continuing Professional Education in Canada; Program Chairman of the Canadian Conference on Education from 1956 to 1961; National Chairman of Canadian Labour Week from 1958 to 1960; President of the Second World Conference on Adult Education, held in Montreal in 1960; Chairman of the UNESCO International Committee for the Advancement of Adult Education from 1961 to 1966; National President of International Co-operation Year, Canada, from 1964 to 1965; Honorary President of the Canadian Union of Students from 1964 to 1965; President, Adult Education Division, of the World Confederation Organization of the Teaching Profession; and member of the Canadian Centenary Council from 1966 to 1967.

Roby saw the link between adult education, art, and culture. For example, he organized the Canadian Film Awards and the Canadian Radio Awards through the CAAE and Canadian Film Institute from 1947 to 1965 (Topalovich, 1984). He was also an active member and promoter of the Canadian Film Institute's National Board during that same time period.

Roby had already established a reputation as an international expert in adult education by the time the Carnegie Corporation appointed him consultant to the University of the West Indies from 1956 to 1957 (Kidd, 1958). The Ford Foundation also recognized his consulting skills when he served as a UNESCO adviser at the University of Alaska. In the short space of about three weeks, Roby travelled 7,000 miles within Alaska and compiled a report of his work in consultation with Paul McGee and Julius Nolte. Another notable consultation project was at the University of Rajasthan, India, with the Indo-Colombo Plan from 1965 to 1966. Having proven his ability to succeed in his cross-cultural undertakings, he was appointed Jury Member by the Director General of the UNESCO World Literacy Awards Committee from 1970 to 1982, as the North American representative, and then as Chairman of the UNESCO Evaluation Committee of the Experimental World Literacy Project from 1974 to 1975. His outreach and cultivation of friendly relationships among colleagues and others in almost every country was particularly evident in his cultural and educational exchange with China beginning in 1965 while he was en route to India (Kidd, 1980).

Concurrent with his university appointment as first Chairman of the Department of Adult Education at the Ontario Institute for Studies in Education (OISE) from 1966 until 1972, he established the first Comparative Studies program in Canada, and attracted international fellows and students for graduate study. Roby also became Project Director of the Canadian Studies Office at OISE from 1969 to 1973, and Chairman of the Member Advisory Committee of the Ontario Educational Communications Authority (OECA) from 1971 to 1977. Finally, in 1982, the year of his death, he was appointed Professor Emeritus at the Department of Adult Education, OISE, University of Toronto. With the growing number of commitments and accomplishments in adult education, his Tolley Medal, awarded in 1973 by Syracuse University, was well earned.

Many study participants who took part in the work dealt with in Part 2 of this book, said that one of the great monuments to Roby's insatiable spirit as the builder of institutions was his establishment of the first International Council for Adult Education. At the time it was created, it represented the only international body of adult educators organized with a voluntary membership and service. Roby founded the ICAE in 1973, served as the first Secretary General until 1979, and then as Treasurer until his death.

Roby loved teaching; and throughout his life he taught in universities and colleges, and conducted seminars in all parts of the world. For all his scholarly accomplishments, he was awarded no fewer than five honorary doctorates from Canadian Universities, including: the University of British Columbia in 1961; Concordia University – formerly Sir George Williams University – in 1970; Trent University in 1975; Laurentian University in 1980; and York University in 1981. Queens University officially requested him to accept the sixth honorary doctorate in June 1982 but Roby never received the degree because of his death in March of that same year.

The distinction of which Roby was most proud was the Order of Canada, awarded in 1975 in recognition of his extraordinary contribution to Canadian life and culture. Shortly following his death, he was named a Fellow of OISE, an appropriate tribute for one who had transformed the meaning of learning and adult education theory in this institute renowned for its innovative approach to research and graduate studies.

Roby was the first Canadian citizen to earn a doctorate in adult education. He is also remembered as a pioneer who worked hard to promote programming and government policy-making for adult education in the international world. Roby was internationally renowned through the publication of more than twenty books, and at least one thousand articles, papers, reports, and pamphlets. He founded and edited the first international journal on adult education, *Convergence*, which was published in four languages. At the time of his death, he was editor of Adult, Recurrent, and Lifelong Education, a section in the first *International Encyclopedia of Education*.

Roby dedicated his time to exploring a variety of innovative ways to educate adults and to expand the scope of, and access to, learning opportunities which could emancipate women and men in Canada and abroad. He sought peace through communication in adult learning. Tributes to his international legacy of learning have won him world acclaim from distinguished dignitaries.

The Need for a Review of the Life and Work of Roby Kidd

There are lessons to be learned from each and every individual's mark upon history. This is especially true of the complex and multi-dimensional pursuits of Roby Kidd. As the artist draws a personal profile, the demographer a map of the known terrain, and the musician finds harmony in the message of scale, so the scholar searches for meaning in the unfolding of a human life. The need for a written review of Roby's life and work arises from the need for an appraisal of the growing field of adult education and its interaction with international events. Any culture has an obligation to review its members' past achievements, in order to build upon their structures that are part of our civilization.

Adult education is not a new field of public life, but it is a relatively new profession that has grown to considerable proportions because of the contribution made by Roby Kidd. Consequently, it is necessary to trace the events and methods of Roby's achievements in order to understand his impact on adult education and Canadian life.

In Part 1, a number of scholars, close family members, and friends were invited to comment upon specific events that they had witnessed in Roby's life. Beginning with the personal accounts from Roby's two sisters, Mary McIvor and Muriel Teager, there is a narrative tone to the beginning of a saga. The following chapters contain many different perceptions of Roby's career from some of his colleagues (who provide more of an academic approach), students (who show the outcome of Roby's influence upon them), and close personal friends (who do not apologize for their subjectivity!). For this reason, Part 1 is anecdotal, biographical, and historical. Supportive material for this section has been drawn from personal accounts, archival documents, Roby's publications and speeches, and his personal dialogue with the respective authors. *This unusual selection of perspectives and events is neither definitive nor comprehensive; nor is the review of Roby's mark upon the history of adult education which is briefly sketched in Part 2.* What is intended here is to offer an overview of J. R. Kidd's life, a framework for understanding Part 2. Other reviews and other books should follow to adequately explain the complexities and richness of "the Kidd story." Biographies and reviews of other great Canadians also may help illuminate their relationship with Roby in their efforts to build a Canadian nation (McLeish, 1978).

Part 2 is an assessment of Roby's impact upon the field of adult education, and takes a much more structured approach. Research for this project was conducted over a two-year period. Eighty-two study participants from Canada, India, and UNESCO Headquarters were interviewed, and then completed questionnaires pertaining to a set of specific issues related to Roby Kidd's contribution to adult education. Part 2 is not intended to be resource information so much as a set of responses from colleagues, students, and close associates of Roby who knew him for extended periods of time. They have assessed his work in adult education according to the issues of organization development, scope of contribution, adult learning theory, adult education practice, major aims and goals, cross-cultural approach, personal qualities/character, personal influence/impact, and overall contribution. The Appendix describes the methodology of the study and questionnaire findings.

Parts 1 and 2 are distinctly different ways of reviewing a person's life history. The link in common is that they primarily draw upon an oral history methodology.

While the multi-authored set of readings in Part 1 represents a smaller number of perspectives compared to Part 2, the second half of the book indicates the magnitude of the effect of Roby's work as viewed by a wider group of experts. A more intensive study of each of the major issues studied in Part 2 is recommended, because the breadth of material and history that is covered in that section demands closer attention as to *how* Roby effected change in the field of adult education, and the events that constituted his strategy for change.

Roby Kidd was an exemplary educator, author, and world consultant who felt at home in foreign lands and with diverse cultural groups. His acts of diplomacy as a builder of institutions can be examined in light of the lessons that can be learned about the process of organizational and individual change. His application and consolidation of theories from the sciences and humanities concerning adult learning were focused upon the goals of individual development and the improvement of society. It is appropriate that this study should include a comparative assessment of Roby's work in Canada and in one developing country, India, because he sought the advancement of comparative studies programs and methods with regard to adult education. He believed that a plurality of methods and views would be required to conduct a comparative study (Kidd, 1975), and so it was with respect for his philosophy and value of oral history that this book was written. Educators from other cultures have been invited to join in the dialogue about Roby's life in Part 1, because persons from every culture formed part of the very large professional family in his life. Above all, the purpose of this study is to awaken an understanding about Roby's meaning of learning, and its place in the span of human development.

This book is not a record of one man's career, because a comprehensive examination would require individual studies for each chapter topic. Those contained in this work represent a small sample of the highlights of Roby's impressive lifework. There are, no doubt, some gaps in this history because the extent of his trajectories are not easily traced, and they would require a great deal more time and research.

The problem with any assessment of a person's life is, as one study participant advised, that it is perhaps impossible to be objective about something inherently subjective, and hence to quantify the unquantifiable! Nevertheless, we can learn through a variety of methods of perspective and discourse, and that is why this inquiry is best conducted by more than one person, and with more than one method of research. The plurality of methods and authors may prompt the reader into an ongoing search to understand a history, a person, and indeed our very selves. The meaning of learning affects all of us, and the meaning that Roby brought to learning invokes a deeply humanitarian message that, if understood, could affect the course of future history.

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CHAPTER 1

THE EARLY YEARS

Muriel Teager and Mary McIvor

> I am a part of all that I have met
> Yet all experience is an arch where-through
> Gleams that untravelled world
> Whose margin fades
> Forever and forever when I move.
> Ulysses - Alfred, Lord Tennyson

If we had asked our brother, James Robbins Kidd, what made him tick, we would have heard that familiar chortle, then he would probably have brushed the question aside saying he had never given it a thought. Achievers such as Roby seldom take time to think "Who am I?" or "What am I?" Roby was much more interested in "Who are you?" or "What can you and I do to further this idea?"

Biographers, philosophers, psychiatrists, psychologists, sociologists, humanists, and moralists all seek the answers to the motivation, behaviour, and achievements of individuals. Is it an elusive mystery, a happenstance of genes, circumstances of environment, opportunities or challenges met, an open door, or human influences? Whether or not a biographer draws any conclusions, he or she must consider all of these possibilities. With this in mind we, Roby's sisters Mary and Muriel, have tried to recall and record some of these elements. As much of this is recall, complete accuracy is not entirely possible, particularly for the early years, because we were both very young. However, we have tried to verify where we could and where it was most important to do so.

The Robbins Family

In the United States, there is a very active Robbins Genealogy Society. We have studied letters from them as well as the findings of a branch society called *The Ancestors, Mayflower Descent and Descendants of Benjamin Robbins, the First Settler on Cheboque Point, Yarmouth, Nova Scotia.* The records of these two sources are most interesting and revealing. In 1638 Nicholas Robbins, a shoemaker from the Channel Islands, was granted land by Miles Standish of the Mayflower, and settled in Cambridge, Massachusetts. Nearly three hundred years later, in the year 1923, our grandfather George Robbins bought land and settled in Gibson's Landing, British Columbia. He, too, was a shoemaker. The Genealogy Society has traced the English line of the Robbins back to 1377 in England and the Jersey Islands, and back to 750 A.D. in Italy.

The Robbins apparently came to Canada in about 1762, when a certain Benjamin Robbins and his family emigrated from the more settled areas of the east coast of the New World, to Cheboque Point, just outside what is now Yarmouth, Nova Scotia. They were pioneers of pioneers, and brought few worldly goods with them. As others joined their small community, they and their neighbours created a fulfilling way of life. In later years and later generations, they became the boat builders and tanners of a bustling Maritime province.

The Kidd Family

The following excerpt, written by Dr. George E. Kidd, appeared in *The Derry,* a publication named for an area in Beckwith County, just west of Ottawa, Ontario:

> At the time that the first party of Highlanders was selecting its farms among the maple woods of the Derry, still another family from another part of the British Isles was on the Atlantic making its way to Canada. Its head was Andrew Kidd, and he was accompanied by his wife and several children. They came from Ireland, from the village of Coon, in the parish of Leighlinbridge, Wexford. This family left the parish in April 1818. The voyage was a terrible one, lasting 21 weeks. The oldest boy, John, was 20 years of age. He had with him his young wife. Either while still at sea or immediately after landing, she gave birth to a boy. The child survived but the Mother died. John left the baby with a woman in Quebec City and together with the rest of the party proceeded inland. As soon as he had established a home, he returned to Quebec and claimed his son.

John remarried in a year or so. His new wife was Margaret Garland, whose family had been neighbours of the Kidds in Ireland, and who had come out to the Derry a year after the Kidds. "Together, John and Margaret walked over the twenty mile bush trail to Perth for the marriage ceremony." Margaret and John were our great grandparents. Their son John, who was one of fourteen children, was a grandfather to Roby's generation.

John, our grandfather, became a teacher and moved to Western Ontario where he met and married Betsy Gibson of Grimsby. They settled for a time in Walkerton, in the Township of Brant, before trekking out to the prairie to settle in the Fairmede District of Saskatchewan in 1884.

Most pioneers faced daily challenges to their survival with courage, fortitude, and great initiative, diligently pursuing a better future for their offspring. They had visions but their feet were solidly on the ground, and working for their own and their neighbours' needs, they gradually moved towards their goals.

An interesting feature in the growth and development of these new communities shows the Kidds and the Robbins alike becoming involved in establishing schools, churches, stores, and post offices. In almost every record one finds that a Kidd or a Robbins' home was used until a building could be constructed and maintained by the community.

From information gleaned from Margaret Kidd's *This is their Life, a story of the pioneers of Fairmede and adjacent Districts*, the following has come to light. John, our grandfather was, as I have said, a teacher, and also a land assessor for the Township of Brant in Ontario. When he moved west, he was, among other things, the scribe for the district, who was often called upon to write important letters and to fill in forms for homesteaders. He helped to organize the school district and served as secretary. Political meetings were held in his home where candidates of both parties met and explained their platform. In 1885, he and grandmother operated a post office in their home and, to accommodate their neighbours, stocked a small supply of groceries for their convenience when collecting their mail. John was Justice of the Peace whose home served as a court house and, each fall in the early years, two men of the North West Mounted Police detachment were stationed there to watch for dreaded prairie fires.

Grandfather was instrumental in forming the Agricultural Society for the district, presenting two acres of land on which to build a hall, and serving as Secretary-Treasurer of the society until his death. He was a breeder of pure-bred short horn cattle, and the first Agricultural Fair was held on his land. His Anglican neighbours also gathered in his home for services until they were able to build a church.

Betsy Gibson, John's wife and our grandmother, came to Ontario with her family from Peterhead, Scotland. According to Mother, she was a "dour little Scot" who could stand up to anyone without being intimidated. All were welcome in her home, and not the least of these were roving Indians who came to stare in the window, full of curiosity, and even to walk in uninvited because the door was never locked. Nor did they leave empty-handed, because grandmother knew their needs. She was often called upon as a midwife to the women of the community; indeed, it is said she brought more children into the world than many a doctor.

Our father was the youngest of twelve children, growing up on his parents' farm, and having the good fortune to attend school for a few years. At some point he went back east to Grimsby, where his maternal grandparents, an older brother, and several relatives lived. While there, he took a business course. According to Mother, and prior to his venture east, his older brothers took him to an area on the prairie where land was available, built him a lean-to, and left him to camp alone for a week or so. He thus acquired his first piece of property. Apparently this system was common in the 1880s. In 1901, he and his brother-in-law founded a hardware business, Kidd and Clements, in Wapella. Because we were very young when our father died, we have had to rely on people who knew him or worked with him, to learn what kind of man he was. We understand that he was admired and well respected; that he could turn his hand to anything; that he could not turn down any request for help; and that he had an insatiable drive and desire to see progress. A. P. Hanley, former mayor and a successful hardware man in Drumheller, Alberta claimed father "was the most honest man I ever knew. He was an innovator and an extremely successful salesman and businessman. He taught me everything I know." In a recent letter from our parents' friend, Lena Body, similar sentiments are expressed. "He was such a splendid salesman, and respected by all for his honesty." Lena goes on to say "that he sold farms on crop payments so that the farmers paid accordingly . . . " Going through some business records of our father's, we found transactions which revealed that in a number of instances he had bought farms that people were losing, so that they could continue to live [on them] and work them as if they were their own. He never sold them, and it was many years later, long after he had died, and after Second World War, that several of these grateful people were able to partially reimburse mother, who then closed the deals as paid.

About the time that Kidd and Clements was being established, our mother, Muriel Robbins, moved from Nova Scotia to Winnipeg with her parents and her only sister. She had finished high school in Yarmouth and decided to take a secretarial course. Her first and only job was as secretary to Mr. Zingg, editor of the Wapella Newspaper. Soon after she arrived in Wapella, the proprietor of the hotel learned she could play the piano, and asked if she would play for the hymn-sing he organized for travellers on Sunday nights. She agreed. Here, father, who had gone to the hotel to meet a business associate, was introduced to her. Romance blossomed, and the marriage which followed lasted thirteen happy years. Their first child, a son, lived only a few days, but John, Mary, Robbins (later nicknamed Roby by a high school friend) and Muriel thrived. James Robbins Kidd, to give him his full name, was born May 4, 1915.

Living in a small prairie town provided many interesting diversions such as trips to Uncle Bob's farm in the McLaughlin–the second car in the district–also skating, croquet, and other games.

John and Roby had a typical boys' "gang" in Wapella, and being rural children the play was often farm-oriented. Threshing was a common theme, and the boys used wagons and boxes on wagons as make-believe farm machinery. Another theme was Fair Days and again crates served as booths to display produce and to sell lemonade. One of the most imaginative and time-consuming activities was the construction of the Great Lakes System. This was dug in the sandy soil of the back yard and filled with many pails of water carried from the rain barrel at the side of the house. In winter there was a home-made curling rink, the curling stones being cement-filled jam tins that had curved iron rods stuck in the cement for handles. Then, as Mary points out, "there were always books. The last year we lived in Wapella, Grandfather Robbins visited us and spent many hours reading to Roby who was an avid listener."

In 1919 the Kidd family planned to move to Vancouver, British Columbia. The night mother and father were waiting for a train to take them to Vancouver, where our father expected to buy a business and a house, father became ill. The malady turned out to be pneumonia, and because there were no miracle drugs in those days, it was a losing battle. Father died while still in his prime.

Mother felt very much alone. Her mother had died in Winnipeg a few years earlier, her father had gone farther west to settle in Gibson's Landing, and her only sister, Katherine, had gone to China as a teacher-missionary with the Anglican Church. To go to Vancouver could mean better opportunities for her children as they were growing up, and she had her father and a few good friends there, to whom she could turn for advice and assurance. So after father's death, mother carried out the plans the two of them had made together.

Our parents had both been very active members of that thriving town of Wapella. Father had had many business ventures. Apart from the Kidd and Clement stores in Wapella and Rocanville, he had the agencies for all the large farm implement and farm machinery manufacturers, he had sold McLaughlin cars, insurance, and dealt in real estate. He had had municipal responsibilities, and served as Mayor for several terms. He had supported and promoted the work of the Canadian Red Cross. He was an avid curler, and was actively involved with promoting sports of all kinds. During the 1914–1918 conflict, he had helped carry on many absentees' businesses, and looked out for the families of these men while they were away. Indeed, he took on so many responsibilities, that he wearied himself and hadn't the physical strength to survive that fatal pneumonia.

Like most women in small communities at that time, Mother was busy too. She had been brought up a Baptist, but she was undaunted when she found there was no such church in Wapella. She always maintained that she could worship her God in any setting, so she gladly joined the Presbyterian Church, became their organist, taught Sunday School, and helped form an orchestra.

When we moved, it was to the new and exciting Shaughnessy district of Vancouver. There were dirt roads, no sidewalks or boulevards, lots and lots of vacant lots, and new houses going up everywhere. We loved to explore these homes, particularly if there was a good view from them. When it was not foggy, we could see the flash of the Point Atkinson Lighthouse in Burrard Inlet.

Roby and Mary formed a club along with some friends. The clubhouse was dug out of the ground in a vacant lot; potatoes were roasted there, and meetings were held. One of the prerequisites for joining the club was to be able to ride down the 41st Avenue hill to Kerrisdale, on our bikes, using no hands.

One day Roby came home from school after being in a fight – the only time we can remember him physically fighting anyone. He always stood up for the underdog, not because it made him feel superior, but because he could always see the good in people. On this particular day, a boy from his class, a rather fat, effeminate boy, was being pestered by some of the other children. Roby "persuaded" them to "lay off," and life was much better for his classmate after that.

In the Vancouver years, we went to the First Baptist Church, and John and Roby joined the YMCA. The family never had much money but we don't remember that that was a bad experience. Everyone helped in some way. Roby delivered the Vancouver Daily Province and the Pictorial Review Magazine, using an old bicycle that was kept together with hay wire and frequent stops at a garage for free air. Roby lived enthusiastically. Going to a movie one Saturday with a friend, and not knowing Roby would be there too, we suddenly heard his unmistakable guffaw of laughter.

When summer holidays arrived we went to Grandfather Robbins' home at Gibson's Landing – now officially renamed Gibsons – on Howe Sound. It was a lovely place to spend the summer. We had a big old row-boat that we called "Kidd's Chariot," and many an early morning we would row the Chariot to Keats Point and Salmon Rock for fishing. Afterwards, we would land on the beach and fry fresh trout for breakfast over a small fire. One day John and Roby caught a thirty-five pound salmon on their line. Too big to lift into the boat, they managed to row to shore and land it on the beach after playing with it for a very long time.

Besides rowing and fishing there was sailing. We had a home-made sail and used an oar for a combined tiller-rudder. Our boat had no keel so it was impossible to tack into the wind; nevertheless, we would sail happily with it, and when we had gone as far as we dared, we would furl the sail and row back home.

Our summers were happy and active, with swimming at all hours of the day and even at night, in the moonlight, or when there was phosphorescence in the water. There were picnics, hikes, weekly concerts, and annual regattas. Competition at these regattas was keen between Gibson's Landing competitors and those from Grantham's Landing and Hopkins' Landing. Everyone appreciated the war canoe demonstrations and races put on by the Y boys from the nearest YMCA camp.

Sports of all kinds interested Roby. We played softball and croquet. Roby did a lot of skating, and played hockey. At Gibson's Landing an improvised hoop was set up for basketball; and a marvellous game of cricket was also devised. One year John made a high jump stand and a pit in the back yard, and we all practised for the Olympics. In later years, watching sport of any kind on TV with Roby was an active rather than a passive experience.

One of our friends, Lester Sugarman, had access to his father's movie projector and films, and we enthusiastically set about making a theatre in Lester's basement. Boxes and planks made benches, an old white sheet, scrounged from Mother's scrap bag, made a curtain. Admission was five cents, but no one was ever turned away for lack of a few pennies. We showed wonderful old silents, with music from a gramophone for background. The most memorable film was that imaginative old classic, "The Lost World" – our introduction to prehistoric monsters. Roby's long love affair with the silver screen must have had its beginning in our little theatre.

Although we were not the first family in the neighbourhood to have a radio – indeed it was many years after its advent before we did – we were, however, the first to have a crystal set. The boys set it up in their bedroom. A copper wire was stretched across the room and through the bed springs to act as an aerial. We listened on an old telephone earpiece, and will always remember the thrill of hearing faint voices and music. We have no idea how far away the nearest station was, but suspect it was Seattle, Washington.

One Christmas, Roby acquired a photography kit. Together Muriel and Roby blacked out the kitchen, and set up a dark room so we could develop our own prints. We had the use of our mother's camera, and we would head off on Saturdays for Stanley Park, Little Mountain, or Capilano Canyon to take pictures.

Sometimes at Gibson's Landing, Roby would disappear for a day at a time. Once when he came home he said he had been thinking about *war*. He had made up his mind never to go to war, even if it meant imprisonment. He would do everything possible to work for peace, but never would he take up arms.

Mother was probably the most influential person in all our lives. She was a very wise, intelligent person to whom we owed a great debt of respect and love. She guided and encouraged us in all of our endeavours. In a subtle but direct way, she imparted to each of us the idea that service to our fellow man was the highest goal one could attain. Reaching that goal could only be achieved through our attitude to each and every person with whom we came in contact. She showed us by example. Everyone she met was an important person to her, and she indicated this by word and action. Although she was widowed with four children under ten years of age, she never held us back for her sake. When asked about this, she would reply that animals and birds were known to push their offspring out of the den or nest, so that they could learn to take care of themselves. She believed in us, and inspired us to believe in ourselves. She urged us forward.

Mother felt that she was fortunate, as indeed she was in her day, to have a fairly good education. At the same time, however, she valued the person who was not so fortunate, but was making it on his own. Our father was one of twelve children in a pioneering family of early Saskatchewan settlers, and his interlude at school was short, as it was for many, in an era when learning of any kind was gained primarily within the family or through experience. This was the period when informal education, particularly adult education, had its roots. Canada has been built by the labour and foresight of such people. The creators of culture and progress came from such backgrounds. Life was precious. Mother taught us that a good life was attained only through the struggle, obstacles, and discouragements confronting us. She encouraged us to accept these challenges and to use them as stepping stones, assuring us that through adversity we would discover the meaning of life.

Another member of the family who had great influence on all of us was our brother John. He was ten when we lost our father. Suddenly he was thrust into the role of the "man of the house." He was five and a half years older than Roby, and someone to look up to. As they grew older, they grew closer. Each respected the other, and from an early age, they loved to discuss, argue, and exchange ideas in lively repartee. John would often provoke the discussion with an opposing view, just to make it interesting. Every topic from the serious to the foolish was covered, everything from politics to how many angels could dance on the head of a pin. In all the many talks about the future, we don't remember money, fame, or power being a priority. Our ambitions and expectations were to make the most of our abilities. Roby did that with enthusiasm and love; and many of the ideas he was eventually able to put into practice were ones he had discussed with John. This wonderful relationship lasted throughout their lives. John, too, felt the urge to pioneer and extend the fields of opportunity; the urge to promote cultural and personal growth for Canadians through the development of useful organizations. Like Roby, John was deeply influenced by the YMCA, and had great respect for, and rapport with, individuals. John was instrumental in encouraging Roby to attend Sir George Williams College, and shared his brother's keenness for adult education. When John died in 1963, Roby lost his most valuable sounding board and friend.

The YMCA had an enormous impact on Roby's early development, and helped to shape him into a serious-minded, committed person. At the time when we three (John, Roby, and Muriel) were most active in the organization, it professed to be a world-wide fellowship for the purpose of developing Christian personality and building a Christian society. This theme was stressed in staff and leadership training sessions. The Hi-Y organization in the high schools sponsored by the Y, held moving induction ceremonies, often in the setting of a local Sunday night church service. Personal growth and dedication to service to others was stressed.

Our church affiliation undoubtedly had far reaching effects on his enquiring mind; and some of the Sunday School teachers and group leaders encouraged lively discussion and exploration of ideas.

People of all walks of life, and of all colours and creeds, impressed Roby and gave him inspiration. He revered, as many of us did, such men as A. E. Corbett and Henry F. Hall. Finally, his own growing family, with its diversity of goals, ideas, and interests, was a joy and a challenge. His wife Margaret, one of our most cherished friends, was his most devoted helpmate. They were right for each other, and made a perfect team.

CHAPTER 2

THE GIBSON'S EXPERIENCE

Lester R. Peterson

Each summer from the age of six, Roby Kidd travelled by steamer from Vancouver harbour to West Howe Sound. The home of George Robbins, Roby's maternal grandfather, overlooked Shoal Channel at the upcoast entrance to the Sound. Focus of the small settlement of Gibson's Landing was the public wharf, near which the original Gibson family house remained standing through the 1920's.

A road system linked Gibson's Landing to Gower Point, Roberts Creek, Wilson Creek, Davis Bay, Selma Park and Sechelt along the Strait of Georgia, and to Grantham's Landing and Hopkins' Landing on Howe Sound. Transportation contacts with the outside world could be made only by water.

Throughout his boyhood and early youth, Roby lived with his mother, his brother, John, and his sisters Mary and Muriel on Marguerite Street in the city of Vancouver. During ten months of each year, he attended school and participated in an urban way of life. He excelled in scholarship.

From an early age, Roby was imbued with a zeal to take a message to the world. The message remained unchanged: through learning and co-operation, human beings could attain a world of understanding.

If the economic expansion of the decade after the Great War had continued, Roby's ideals may have remained abstract. However, the Wall Street collapse of 1929, followed by prairie drought, placed the Kidd family in financially difficult circumstances. In 1932, the mother disposed of the city home and moved the family to Gibsons.

Roby graduated that year from Prince of Wales High School with honours. As family finances could not accommodate the expenses involved in attendance at a university, he undertook senior matriculation through home study. This step would be attained three years later. While he continued to be an academic student during this time, other elements were also being brought to bear to shape Roby's future.

Unquestionably, one of the main contributing elements was the YMCA. His brother, John, worked at the Vancouver centre. From the age of ten, Roby spent time each summer at Camp Elphinstone. The YMCA had established this operation in 1907, in order to provide young city men with experience in the rural atmosphere of West Howe Sound. The Association sought to achieve and maintain an image of ardour, integrity, and self-discipline. The Y aimed at both identity of self and consideration for the selves of others. Campers from Elphinstone participated in Howe Sound regattas and staged demonstrations in water sports. Roby Kidd personified the YMCA to the residents of West Howe Sound communities. He exemplified a sense of fair play and conscientiousness.

During the 1920s, as the number of homes and summer cottages increased, the wilderness atmosphere of the Hopkins' Landing locality diminished. In 1932, Camp Elphinstone was relocated farther up Howe Sound to a site near Williamson's Landing, beyond public road access. There, trees on the grounds merged with a forest that stretched unbroken to the top of the mountain from which the camp derived its name.

Almost all the Elphinstone staff and campers were from the metropolitan area. Prominent citizens had in their youth attended Camp Elphinstone. Prominent families continued to send their sons there. Schools and universities would provide the young with literary and professional skills. Summer camp was expected to contribute to a rounding out of the liberal education through attainment of combined physical and mental fitness. Its concomitant outcome was preparation for leadership. Throughout his years at Gibson's Landing, Roby retained his contact with the city-based YMCA.

The migrants who had filtered through the port of Vancouver were a rather diversified lot. They had come from the Old World – some directly and some indirectly – across North America. Some had been propelled from their places of origin by political and social conditions. Some had been attracted westward by an appeal to romantic imagination.

Vancouver had sprung into almost instant being with completion of the Canadian Pacific Railway to Burrard Inlet in 1887. From this port, a fleet of Princess boats travelled the coast, and Empress ships crossed the Pacific Ocean. At the Canadian Pacific depot, where rail met tidewater, metal letters mounted on an arch spelled out the words "SPANS THE WORLD."

The first to make their way to West Howe Sound found only timber as a resource. Regardless of what they had been previously to this move, they became loggers. They chopped and sawed the prime cedar and Douglas fir trees and sent the rainforest to Vancouver mills in the forms of logs and shingle-bolts. By 1900, much of this timber had been cut.

During the first two decades of the twentieth century, waterfront pre-emptions along West Howe Sound and up the mainland Strait of Georgia coast were subdivided into homesite lots. Above the steep sloping seaside, along the comparatively even base of Mt. Elphinstone, the area that had been logged and then deserted was broken into pieces that could conceivably be put to farm use. Some of the first families to undertake ranching brought cattle, horses, sheep, and poultry into what was to become known for a time as Gibson's Heights. Soon after, a group of Finnish origin acquired logged-off pre-emptions and set about to establish farms. Encouraged by government surveyors' favourable comments on soil and climate conditions, families and single men came with dreams of "living off the land." Following the Great War, the Soldier Settlement Board opened ten-acre plots to entitled veterans.

The young at Gibson's Landing during the 1920s were raised in a community as isolated as any island. Homes were without telephone, and the radio was a rare novelty. Printed matter was scarce. Most information travelled directly by word of mouth. The past lived only in memory, as each individual pioneer recalled personal episodes from bygone times.

Roby grew gradually into this world of recollected lore. He walked the narrow public ways that linked the scattered homes, and came to know the identities of their inhabitants. He followed skidroads and flumes that wound among a numberless array of giant stumps to clusters of split-cedar cabins that remained, vacant but intact, from the early days of logging.

Roby and others of his generation were born too late to see the first efforts at industry and settlement, but they were not too late to be immersed in the lore that had developed about these undertakings. Events from that past, particularly those which had left imprints on their setting, assumed to the young listener forms that were larger than life. Giant deeds were associated with giant men.

During his boyhood, Roby absorbed the lore by mental osmosis. Later, as a young man, he worked at times alongside some of these legendary figures at clearing and maintaining the roads, and heard their stories at first hand. They had coped with the world. They had assailed uninhabitable forest land and made it inhabitable. Their opinions on any topic carried the weight of experience.

Within a few years after the arrival of the first settlers, a school was needed. Howe Sound Elementary, a one-room building, was opened in 1891. This was the first public building in the community, and the first public school on the mainland coast north of Burrard Inlet. Land for its purpose was donated, and volunteers planted the perimeter of the playground with maple seedlings.

Children arrived at this school on foot. They learned the basic functions of reading, writing, arithmetic, art, geography, and history. As immigrants from northern European countries settled along the base of the mountain, some students came from homes in which only the language of the parental birthplace was spoken. Families in general supported the school: they looked upon public school education as a means through which they young might succeed in the new world.

From the beginning of what could be called settlement life, the various people who made up the population of West Howe Sound undertook to meet for common purposes. They met at pioneer homes and in the fields to discuss matters that were considered to be of significance. Speakers were invited to gatherings to talk on social, political, and economic issues. Directly or indirectly, the presence of these figures helped to lead the collective minds of their audiences into practical enterprises.

Soon after the arrival of George Robbins, chapters of the Farmers' Institute and of the Women's Institute were formed. A co-operative general store was built and opened for business at the Gibson's Landing waterfront, and a co-operative cannery was established on Gibson's Heights to process berries and fruits. Annual fall fairs were inaugurated, and a drama society and an athletic club organized. Local commercial fisherman formed an association.

National and metropolitan institutions were also making their presences felt on Howe Sound and along mainland Strait of Georgia shores. The Boy Scouts and Girl Guides established camps. At about the time that the Kidd family moved to Vancouver and began to spend summers at Gibson's Landing, the Baptist Church acquired the southern end of Keats Island. The entire island shore, across Shoal Channel from the Landing, constituted the principal feature in the view from George Robbins' home. The camp simulated the routine aboard ship. The sound of a bell that was rung at each change of watch carried across the water to the village.

One day, when he was twelve years old, Roby decided to row over to Keats Island Camp to attend a talk by a minister of the Church. The speaker told of the need for volunteers to teach in India. Deeply moved by the plea, so Roby reminisced later on about the incident, he decided while he was rowing back home that some day he would go to the far-away country.

Two years after this decision, the collapse of the stock market signalled the onset of what came to be known as the Great Depression. Enterprises that had been initiated and maintained by financial investment withered.

Neither settlers nor visitors along West Howe Sound were wealthy. Cash resources were budgeted carefully; there was little to spare beyond the coverage of life necessities. The area offered neither cafeteria nor lounge. Ranchers on the tablelands provided Landing residents and campers with dairy products, eggs, fruits, and vegetables for cash purchase. Small farms were also operated within the municipality of Gibson's Landing on all sides of the Kidd family home. From early childhood on, Roby encountered food production and exchange at first hand. The farmers spoke of the relative merits of various kinds and strains of plants, bushes, and berries under prevailing conditions. The growth and distribution required and resulted in a fine interdependence of economic and social forces. Individual growers, co-operative associations, and free enterprise merchants became intertwined during the production and distribution processes. Growers, distributors, and consumers were all neighbours who contributed visibly and identifiably to these processes. The fall fair, held in August of each year, added a social atmosphere to the serious business of agriculture. The social doctrine that Roby was to develop included food production as a significant element.

Firewood remained the common heating and cooking fuel throughout the West Howe Sound settlements during the 1920s and 1930s. Trees and snags that had not been removed for lumber were sawn into cookstove, heater, and fireplace lengths. The hauling of firewood became a business. From the time that he could wield an axe, Roby had learned to split wood as a household chore. When the family moved to Gibson's Landing, he found occasional employment as swamper on a truck that delivered firewood. The task necessitated piling each block on the truck deck, throwing it off at the point of delivery, and stacking it into cordwood dimensions. It was physically demanding work.

During the times that Roby was engaged in this industry, he came into personal contact with the work ethic. Cutters and carriers of firewood exerted their muscles not in sport but in exchange for human needs. His experiences as a labourer left a lasting impression on Roby's memory. They offered him one of the bearing points from which he would continually assess his sense of direction.

In 1932, the Howe Sound Women's Institute completed a hall across the main road from the school. The organization had from the time of its formation held a series of raffles, bazaars, bake sales, and other projects to raise funds for this structure, and an active member had provided financial assistance.

Almost all of the building was done by volunteers. This was not the first community hall, but it was larger than any of its predecessors, and it provided stage and dressing-room facilities. A Delco power plant provided electricity for lighting, and a wood-burning furnace supplied heat.

The Women's Institute Hall immediately became the focus of indoor community life. It offered space for public meetings, concerts, dances, stage shows, and sports. Users were responsible for operation of the power plant and the furnace. Both permanent residents and summer visitors made use of the W. I. Hall.

Roby joined the Gibson's Athletic Club and the Howe Sound Drama Society. At badminton meets, at basketball games, and at stage rehearsals and performances, he met his neighbours enjoying leisure hours. These associates accepted him as an adult. Intervals between badminton games were suited to conversation, as were walks to and from the Hall in the black of winter nights.

Basketball permitted Roby to put into use skills that he had acquired from his experiences with the game in Vancouver. During practices he encouraged teammates to develop moves in which they revealed latent abilities. While still learning, he found opportunities to teach. As on other occasions, while critical of his own limits, he remained patient with the imperfections of others. His attitude was always positive: human beings could learn to advance their skills in any combined undertaking. Through his contacts, players from Gibsons exchanged visits with Vancouver teams.

Drama fulfilled a special purpose in the coastal communities. With the intrusion of Howe Sound and the Strait effectively isolating the inhabitants from anything more than rare acquaintance with the professional theatre, they found themselves thrown upon their own devices to create glimpses of imaginary persons and places beyond the realities of their own lives.

Along with crafts and skills, immigrants had brought with them some memories of stage business. Various organizations had presented skits in whatever space was currently available. The provision of the new hall for footlights and settings allowed performers to undertake more elaborate productions. Scripts of both standard and new plays were available at little expense.

Men and women walked through all types of weather to select material and to cast roles. Roby joined the group, the members of which he already knew. From one stage performance to the next he saw citizens of the community intermingle their own personalities with those of the characters they portrayed. Through his studies and experiences, Roby became aware of the extent to which drama can heighten life, and of the lessons that the real world can learn from its own image.

From the time that Europeans realized the existence of North America and its native inhabitants, writers gave free rein to their fancies about conditions in the New World. The Romantic Age of literature gained much of its poignancy from the wilderness mystique of an unknown land.

In Canada, Confederation added a national ethos without diminishing the romantic elements. Images of Canada as a country grew and bloomed in creative minds along with political federation. Completion of intercontinental railways opened the western half of the new Dominion to the works of Bliss Carmen, Charles G. D. Roberts, Frederick George Scott, Wilfred Campbell, Archibald Lampman, Ernest Thompson-Seton, Peter McArthur, and other writers in the central and maritime provinces.

Tom McInnes accompanied his family to New Westminster a decade before the CPR appeared. Pauline Johnson, renowned poetess, early in the twentieth century followed the rail to its terminal at Vancouver. Marjorie Pickthall and Isobel Ecclestone MacKay also gravitated to this city. Bertrand Sinclair, who had innovated the adventurous Western novel, crossed the continent and pushed northwards along the coast to Pender Harbour to pursue new social and psychological settings and themes.

In 1926, A. M. Stephen, who had arrived at Vancouver from Bentick, Ontario, edited a selection of poetry and prose under the title *The Voice of Canada.* The book became an established text for grades seven and eight students. Stephen addressed his introduction, "Literature in the Classroom," to teachers of English:

> The primary aim of the teacher must be to implant in the child's mind a love of great writing, to stir his imagination and to give him a standard by which he may discern the difference between the permanent and ephemeral in life and literature . . . While it is necessary that the pupils should understand the meaning of what they read or hear read to them, it is also important that they should feel, in some measure, the inspiration which lies within the words . . . It might be hard to analyze the effect thus produced in the child's mind; nevertheless, it will have a lasting influence upon character.

The editor's commentary summarized the educator's assessment of the role that literature was meant to play in the school system. It was to be aimed at both the imagination and the senses of the young student. Its concomitant outcome was the development of ideals. Roby heard and studied poems and stories in Vancouver schools. Along the waters and shores of Howe Sound he encountered the forces that had compelled the writers to put their experience into words.

Canadian painters at this time were influenced by an art form known as Impressionism. Impressionist artists appealed directly to the viewer's emotional sensitivities. They worked with contrasts of light and shade to express and to create moods. Tom Thomson, J. E. H. MacDonald and other artists who all actually painted independently were referred to by critics as the Group of Seven. On the West Coast, William Weston and Emily Carr also developed impressionistic styles. Weston's fir trees and Carr's cedars took their places along with Tom Thompson's jack pines and J. E. H. MacDonald's oaks as symbols of nature as a temple.

Marjorie Pickthall revealed her unique genius in "Pere Lalemont," in which she poetically brought together the threads of Impressionism and Symbolism. With infinite control, the writer reveals the missionary's stream of consciousness as he celebrates Mass in a Huron country forest:

> Pines shall my pillar be,
> Fairer than those of Sidonian cedars brought
> By Hiram out of Tyre, and each birch tree
> Shines like a holy thought.

The notion of the forest as a natural temple appealed powerfully to an imaginative reader.

The chapel at Camp Elphinstone contributed to this appeal. It consisted of two boat hulls stood on end, bows uppermost, fronted by the stump of a felled fir tree. The vessels – the upturned ark – with the pulpit a remnant among living forest pillars, were set apart from the camp's physical activity areas. The chapel served as a sanctuary – a place reserved for meditation. Whatever matters an individual might contemplate at this site, the senses would be impressed with a spiritual element.

Another spot that came to be associated with pensive contemplation was located upcoast from the entrance to Howe Sound, just beyond the Headlands of the village of Gibson's Landing. There, a dome of granite rises almost sheer from the sea. Early in the twentieth century, a person whose identity never became public painted proverbs above ledges around the face of this promontory. Phrases such as CHRIST DIED FOR THE UNGODLY, THE WAGES OF SIN IS DEATH, and HE SHALL BE BORN AGAIN were clearly visible to travellers passing by in boats. The place became known as Gospel Rock.

A romantic element was added to this unusual spot with the publication in 1924 of the novel *Gordon of the Lost Lagoon*. The author, Robert Watson, Hudson's Bay Company official at Winnipeg and an established writer of history and fiction, has spent summers in a waterfront home within sight of this well known place. Cohoe, the setting of the story, was readily identifiable as Gibson's Landing. A key figure, the heroine's mother, was pictured as pale and saddened by tragedies from the past. Although the story did not so specify, local folklore placed the scene of the melancholy lady's musings atop Gospel Rock.

Soon after this story appeared in print, a road was constructed along the shoreline between Gibsons and the summer settlement of Gower Point. It passed immediately behind the top of the dome. Muriel Kidd took her family along the new road to the lookout site. To the east lay the mouth of Shoal Channel, the southern tip of Keats Island and, beyond, Hermit Island, on which was located the "lost" lagoon of the novel. To the south extended almost the entire scope of the Strait of Georgia, with mountains of Vancouver Island in the background.

During his years on West Howe Sound, Roby walked many times to Gospel Rock to look out over the ocean, and to take psychological observations.

Early in the twentieth century, rail lines were opening the Canadian West to settlement. Winnipeg became the hub of the movement of people and goods. J. S. Woodsworth was sent to the gateway city by the Methodist Church to work among the immigrants. There he found that many new arrivals, who had crossed the sea and land in search of a new lease on life, were unprepared for harsh prairie conditions. In 1908, he published *Strangers Within the Gates* to focus public attention on the need for social legislation to alleviate the human suffering that was resulting from unregulated immigration.

Dissatisfied with the lack of impact of his book, Woodsworth moved his family across the continent. At Gibson's Landing he renewed acquaintance with Doctor Frederick Inglis, who had spent almost a decade as medical missionary for the Presbyterian Church at Telegraph Creek, one of the ports of entry into the Yukon gold fields.

The Woodsworths' stay in Gibsons coincided with the Great War of 1914–1918. Both Inglis and Woodsworth spoke out against the conflict, which contravened their fundamental teachings. Woodsworth returned to Winnipeg soon after the War's end, and spent the remainder of his active life as a member of parliament. The community at Gibson's remained aware of his continuing efforts to implement social legislation; and general opinion, correctly or incorrectly, related his philosophic intent to the climate of thought he had experienced during the stay on West Howe Sound. Years before he founded the Co-operative Commonwealth

Federation, J. S. Woodsworth had become a legendary figure.

As the Kidd family took up residence at Gibson's, the CCF party was coming into being. The Woodsworth philosophy would be expressed through a nation-wide federation. To aver on the basis of speculation alone that Roby was influenced by Woodsworth's principles — or by any other contemporary forces — would be unrealistic. During his years on West Howe Sound, Roby often voiced ideas, but opportunities to put dreams and visions into practice were limited.

On an August day in 1935, Roby and I walked south from Burrard Inlet to the Vancouver Normal School, at Cambie Street and 10th Avenue. There, I wrote grade twelve exams I had missed during the sockeye fishing season. Roby's exams, so I recall, completed his senior matriculation. Soon after that occasion, Roby travelled to Montreal to fill a vacancy in the YMCA staff.

Officially, the move marked the beginning of his career. But throughout all his teaching life, Roby never lost the attitude of a learner that he developed during his boyhood and youth. As he moved forward in both national and international fields of adult education, he found occasions to glance back at these earlier years.

In 1962, he undertook to see *The Gibson's Landing Story* into print, and wrote an introduction to the account. He opened the recollected past with an assertion of his identity with the community of his younger years:

> Wherever I have been in any part of the world people have asked "Where is your home?" and I have answered that I *live* in Montreal, New York, Toronto, Ottawa, or wherever I happen to reside at the time, but my *home* is Gibson's Landing. If I think I won't be misunderstood, I say, "my spiritual home is Gibson's."

In this reminiscence, Roby identified J. S. Woodsworth with Gibson's and referred to him as "that saint in politics." In so doing, he acknowledged an intellectual indebtedness to Woodsworth, whom he always considered to be more of an educator than a politician.

In 1973, Roby gave a paper, "The Social Gospel in Canada," during the Interdisciplinary Conference on the Social Gospel in Canada at the University of Regina. In the opening memoir section of his address, he referred to the contrast of rural and urban influences from his maturing years:

> My old grandfather had built a tall, quaint, shingled house on a hill at Gibson's Landing, to which had

> come the poor and lost, and adventurers from everywhere . . . It was here in the bush and the fishing boats and on the road gang that I learned economics and Canadian history: this was my real college.

Roby seemed to remain slightly in awe of the school-of-experience philosophers of his young manhood years; who, while they eked their livelihood from unrelenting physical exertion, could penetrate to the finest subtleties of intellectual disputation. He returned to this aspect of his education in an interview which P. Bartram recorded on November 16, 1974: "And so, in the major years of the Depression, I was in Gibson's Landing. This was, of course, the most formative of my life."

In April of 1981, Nancy Cochrane and Bill Barnard began a recorded interview at the Department of Adult Education in Toronto. In referring to his writings which he defined as "a kind of travellogue through the significant things that happened in adult education over thirty years," he reiterated this observation:

> Well, the starting point is Gibson's Landing, an extremely rich experience during the Depression years . . . The road gang in which I found myself often trying to get some kind of existence was a very lively debating group on economics and social policy and politics. I have always thought of that as my school.

On March 19, 1982, Bill Barnard visited Roby to complete the interview that had begun nearly a year earlier. During the conversation, Roby looked back one final time to a setting into which he had been introduced sixty years before:

> But I guess, if I really am pushed, I would still say Gibson's Landing is my home . . . And when, for example, I am under a certain amount of stress or pain, and therefore am trying to remove myself from this, and placing myself somewhere else, the place I most often go to is a rock very close to Gibson's Landing, with the sea pouring over it. It is there that I place myself, in that environment . . . it is that rock, but it is also the environment of Howe Sound.

"That rock" was Gospel Rock – the Rock of Ages – which stands at the outer entrance to West Howe Sound. "The environment of Howe Sound" included all of the geographical, natural, and human elements that Roby had encountered in the communities of the Sound and at the YMCA's Camp Elphinstone.

The term "social gospel" permeated Roby's life. In this expression, a seemingly simple merging of known factors results in a complicated and mysterious product. In the paper that he presented to the 1973 Regina Conference, Roby related adult education and social gospel in this impression that he had carried with him from his life on West Howe Sound:

> What I saw of adult education in those years of growing up in B.C. was not well organized. It was often interrupted and badly sequenced. But the few books that were available were well used, and men read and argued and discussed and tested each other. They and their families, particularly their women, made music and plays and dances, studied nature and, in the main, learned to live with their environment. The local church, the school master, the dramatic society, and the political groups were the sponsors of adult education; and even the local leader of the Communists at Gibson's was as much imbued with a social gospel as any church member, only he called it humanity and brotherhood.

The school master to whom Roby referred was Allan Stanley Trueman, who had come, with a bachelor of arts degree from St. John's College, Winnipeg, and a master of arts degree from the University of British Columbia, to teach all senior students in all subjects at the one–room Howe Sound High School. Trueman was highly skilled in Socratic irony, which philosopic device he employed not to refute the points of view of other speakers but to analyze the topic of discussion to its essence.

Roby had not been a mere observer of the processes on which he was to comment later. Not only had he been initiated into the academic stream of adult education through the Department of Education correspondence courses, but he had also participated in debates of the political groups and in the activities of the church, the school, and the dramatic society. He ignored neither the theoretical nor the practical stream, but combined from each those elements which he judged to be most valuable. From the outset, adult education and social gospel were synonymous concepts to Roby Kidd.

It would be cold charity to say that Roby either "grew out of" his Christian background or "turned away from" the YMCA. He did neither. Inevitably, his unique experiences contributed to a syncretism the results of which were that he would every day discover new variations on a basic theme. During his visits to

West Howe Sound, his friends from his young adult years continued to recognize the same essential Roby striving through processes of education to achieve an enlarged understanding.

Roby did not at any time depreciate his experiences throughout North America and among peoples of the other continents. He always valued those contacts, and he freely admitted influences from each of them on his perception of the social gospel. Regarding the influences that had affected his philosophy, he said of Gibson's not that it was the only point of call along the way, but that it was the "starting point."

Others who knew him placed more emphasis on his qualifications than Roby was ready to assert. By the time he left for Montreal, he had put in ten seasons at Camp Elphinstone, five of them as a leader responsible for practicable decisions. He was, in fact, well prepared for the road ahead in 1935. He did not attempt to force his views on his acquaintances, but they valued his studious judgements. He was relied upon to provide answers that could be realized in active form. Throughout his life, he continued to provide answers.

Roby saw Gibson's Landing, somewhat idealized in retrospect, as a microcosm that had come into being through purposeful co-operative effort. I believe that he drew upon his experiences at Gibson's, and on his trust in the autonomous moral virtue of humanity, to form his vision of a universal community.

CHAPTER 3

J. R. KIDD'S CONTRIBUTION TO FILM AND BROADCASTING IN ADULT EDUCATION

Harry Campbell
(Edited by N. J. Cochrane)

This review of the work of Roby Kidd in adult education concentrates largely on the beginning of film and broadcasting applications by adult educators in Canada. The assessment covers the period up to 1961, by which time Roby Kidd had moved on from his post as Director of the Canadian Association for Adult Education (CAAE) to become involved in new directions in Ottawa, and in increasing international dimensions. It is because the use of film and broadcasting media in Canada were so important to adult education methods in this early period, that a look at Roby Kidd's activities during this development is of value.

Because this appraisal of the work of Roby Kidd revolves largely around his own appreciation of the role of the media in mass communication, as much space as possible will be given to Roby's own writings and comments.

During the early 1930s audio-visual materials began to make their appearance in educational programs in Canada. By 1938, Roby Kidd had completed his B.A. degree at Sir George Williams University in Montreal. (Sir George Williams University grew out of the formal education work developed by the YMCA.) This was the principal reason that had brought him, in 1935, from Gibson's Landing, B.C., to work at the YMCA in Montreal. In his job at the Y, he had become familiar with the use of 16mm films, film-strips, and slides as part of the educational and recreational program carried on there. He had seen the impact which these new learning tools could have on community programs, and he had seen the impact which the sound motion picture had on commercial cinema, on advertising and on education.

Working with adults and young people in community programs in Montreal, he was very aware of the need for film and other materials that could be put to use in educational programs. At that time, school education leaders in Canada were making growing use of what were termed "visual aids." Roby saw that non-school education, and adult social and recreational programs, needed to have films, broadcast materials, music, and recorded sound. How were these to be secured? Clearly such agencies as the YMCA, and other church and community affiliated groups, would rapidly be cast into the role of consumers of commercial materials, unless they took steps to determine both the specific use to which audio visual materials could be put, and the methods of securing materials that would meet their own needs. Both these requirements meant influencing, if not controlling, production of the materials.

Since 1940, the Canadian Association for Adult Education had been involved in the National Farm Radio Forum program of the CBC, and since 1943 with the CBC in Citizens' Forum. The histories of these projects have been extensively recorded in *The Passionate Educators* by Ron Faris, covering the years 1919–1952; and several aspects were dealt with by Frank W. Peers in *The Politics of Canadian Broadcasting 1920–1951*. Many adult educators shared in various ways in the evolution of Canadian broadcasting policies, as they were developed by the government. One of the main organizations that worked long and hard to make effective use of the media in Canadian education was the CAAE. Canada, unlike the United States of America, had adopted a policy, since the 1930s, of establishing a Canadian public broadcasting agency. This meant that Canadian adult educators had some access to the broadcast medium, although the control of program production was largely retained by the CBC.

One thing was clear from the very beginning. Canadian government regulation of the means of producing and distributing sound broadcasting, meant there would be some aspect of government sanction as to what educational use could be made of the media. Canadian adult educators discovered that Canadian public ownership of the medium allowed a considerable choice of themes for Canadian listeners; but it also carried with it program controls, that were operated by the government, to ensure that the latter maintained authority over the contents of the air waves.

From early in the 1930s, Canadian adult educators were forever knocking at the doors, of both private and public broadcast producers and distributors, with proposals for adult programs that were not always accepted by those who provided the financial sponsorship.

Earliest Stages of Adult Education and Media Development
1930s - 1949

In a speech to the annual conference of the American Association of Adult Education, held in Des Moines, Iowa, in 1948, Roby Kidd had the following to say:

> Several of my American friends have warned me from time to time that the use of government funds for films and radio is the first step to some kind of totalitarianism. I want to state that it just ain't so. My answer to them has been to invite them to come up and examine our situation. Granted certain conditions that we have maintained – a reasonably alert electorate, some citizen participation in planning, some safeguards in distribution, utilization in the hands of the local leaders – these media have made a very positive contribution to citizenship.

Behind these words lay several years of experience by Roby Kidd in dealing with the policies of media agencies such as the National Film Board and the CBC. Roby had seen the growth of the National Film Board production and distribution efforts at first hand, starting with the arrival in Ottawa of John Grierson from England, in 1939. He had followed with interest the establishment of the trade union, industrial, and rural film circuits by 1945, in every province. They had been set up with the co-operation of adult educators, and other specialists, active in citizenship education. In co-operation with the Board, Roby had taken the lead in carrying out experiments in film discussion groups, using the materials of the National Film Board, and other sources, as the basis for public meetings, and question and answer sessions. During a five-month period in 1945, a series of Film Forums, using short public affairs films for group discussions, was offered at the Ottawa YMCA, where Roby was adult program secretary. The Y's Public Affairs Committee, a planning group for adult programs, had co-operated in this undertaking with the Ottawa Women's School for Citizenship, the YMCA-YWCA Co-Ed, the Red Triangle Club for service personnel, and the Canadian Congress of Labour Educational Committee. The Research Department of the Film Board had worked with him to establish a series of questionnaires which were used to determine audience opinion of the discussions, and the discussion leader's views on the value of the project.

These efforts were part of the search to find a way for audiences to have some form of participatory experience from material presented by the 16mm film. Discussion based on social topics was felt to be an effective means of doing this. The experiences in Ottawa at the YMCA paved the way for Roby's participation, at Teacher's College, Columbia University, in a project on Film Forums carried out by the Institute for Adult Education in 1946–48. This occurred when Roby accepted a scholarship in the Institute in order to work for an Ed.D. degree. Out of this experience came a practical ability to utilize a variety of film evaluation tools in adult education, which he was to put to use when he returned to Canada.

Before he had gone to the Institute, Roby had written in *New Ways of Learning*, published in Ottawa by the Canadian Council of Education for Citizenship:

> Remember that most film experiences, of adults especially, are passive, often little more than directed day-dreams. Your task is to get their attention *before* the film begins. An effort should be made, of course, to link what they are about to see with their previous experience. Adult film forums help this process by supplying related literature some time in advance of the evening.

On his return to Canada in 1947, as the Associate Director of the CAAE, Roby took on the task of organizing film reviewing as a basic means of equipping adult groups to cope with the growing quantity of materials that were being produced, and made available, in Canada. Through the agency of the Joint Planning Commission of the CAAE, film evaluation panels were established in various cities, to undertake evaluation of all 16mm films to be used with adults. The work was shared under Roby's management. Evaluation panels were set up on international affairs in Toronto, on social and community problems in Montreal, and on economic problems and on recreation and physical fitness in Ottawa. These panels viewed 16mm films and made annotations, which were published and distributed by the CAAE, in order to assist group leaders in the selection and use of program materials. Criticism of the films was related mainly to their purposeful utilization with adult groups.

Canadian Film Awards

Roby was "the original innovator" (Topalovich, 1984) of the Canadian Film Awards, which were a special Canadian event. Topalovich reports:

> In May 1947, at a national conference of forty-four organizations affiliated with the Canadian Association for Adult Education, it was decided that the time had come to arrange for awards for distinguished Canadian film and radio programs. The CAAE, and particularly its Assistant Director, J. Roby Kidd, recognized the far-reaching influence and importance of these two media in aiding the association's own adult education objectives. It was hoped that these new awards would be comparable in stature with the Governor General's Awards for literature, and would realize three main objectives: recognizing significant Canadian creative effort, helping Canadians to understand the work of creative Canadian artists, and raising standards in the fields of film and radio. A fifteen-member National Advisory Board was formed, made up of representatives from a variety of disciplines and institutions from across Canada. Roland Michener, the former Provincial Secretary of Ontario, was its first Chairman, and Roby Kidd was its Secretary. Responsible for the conduct of the awards programs, the Board appointed an executive committee to oversee the day-to-day management of the organization. Its members included Roby Kidd; Mavor Moore . . . Victor Morin . . . Byrne Hope Saunders . . . Ralph Henson . . . and James E. McGuire. . . . Roby was Chairman of the Canadian Film Awards in 1956 (Topalovich, 1984, p. 1-2).

Funding for the Canadian Film Awards was provided by the CAAE, the Association of Canadian Radio Artists, the Canadian Broadcasting Corporation, the National Film Board, and several independent film companies.

The Little Elgin Theatre in Ottawa was secured as the location of the awards presentation, and Prime Minister Louis St. Laurent was invited to host the proceedings for the first time on April 27, 1949. Four hundred members and supporters of Canada's burgeoning film industry gathered to pay tribute to the outstanding productions of 1948.

> The winners would receive an original painting by a Canadian Artist (including members of the Group of Seven) as a token of their achievement. These prizes were valued at fifty dollars each (Topalovich, 1984, p. 5).

The Radio Committee met under the chairmanship of Mavor

Moore, while the Film Committee was directed by Roby Kidd. These committees formed part of what was to become an "enduring Canadian film industry tradition" thanks to the vision and action taken by persons such as Roby.

One of the most notable film award winners, Dr. John Grierson, was honoured for coining the term "documentary." "Grierson viewed film both as a medium for public information and as an art form, and had pursued his vision by founding the National Film Board of Canada in 1939." Prime Minister St. Laurent presented Award citations to the winners on April 19, 1950 at the Little Elgin Theatre. He said this about documentary films: "They do much to establish national unity and understanding, and are particularly valuable in making Canada better known to Canadians, as well as to the peoples of other countries."

Crawley Films was another shining star, winning close to 300 national and international awards.

In a unique presentation, the entire Canadian film industry was honoured by a Special Award sponsored by the United Nations in commemoration of International Co-operation Year (ICY). Dr. J. Roby Kidd, president of of the ICY's Canadian division and founding director of the Canadian Film Awards, presented the special medal to veteran cinematographer Roy Tash, who accepted it on behalf of the film industry (Topalovich, 1984).

Many non-governmental agencies in Canada were questioning the role of films in Canadian education. The wartime uses of films had been carried out under very strong governmental direction. Now it was a time to question the role and place of the government in this area. Roby quickly took up the opportunity of working with the National Film Society, which had already been active in Canada in the late 1930s , and had its headquarters in Ottawa. The Society called a meeting in December 1947, to develop a Canadian code of standards for sponsored films. Present at this meeting were representatives of the Association of Canadian Advertisers, the Canadian Association of Advertising Agencies, the Canadian Education Association, the Canadian Library Association, the Canadian Teachers' Federation, the Film Producers' Association of Canada, the NFB and the CAAE. As part of his duties with the CAAE, Roby prepared a review of film censorship practices in Canada up to 1949. In it he stated:

> Adults in Canada have the right to choose their own form of livelihood, to select representatives who will make their laws, the partner who will be a parent for their children; but must be told by the government what films, or what parts of films, they will be allowed to see. Censorship is also a negation of the

> basic principle of adult education that adults are capable of managing their own affairs and becoming 'masters of their own destiny.'

In his review of the problems of establishing film content standards, he highlighted the fact that in Canada, political censorship was the most commonly reported form of government concern for the non-theatrical 16mm film user, in a large number of provinces, including Ontario and Quebec.

Activities of the CAAE from 1949 to 1961 in use of the Media

There were several reasons why the CAAE needed to be heavily involved in communication technology in the 1950s. Beginning in the 1930s, it had experienced the problems of attempting to use sound broadcasting for adult education purposes; now it faced the realization that television broadcasting in Canada would have a major influence on the content and methods of adult learning. As a national organization, the CAAE had to use every means of communicating with the public on a national scale. Yet it could not command the resources for sponsoring television broadcasts on its own. As Director, Roby had to keep the Association visible to the private media industry in Canada, as well as to the government broadcasters, and he had to do this without appearing to be unduly critical of the work which they carried out. In a foreword written in 1980 to *Citizens' Forum, Canada's National Platform*, Roby included a quotation from remarks made in 1954 by Hugh Keenleyside, President of the Canadian Institute of Public Affairs:

> Canada is still trying to be a democracy, and the degree of success we attain in this effort will depend, in great measure, on our success in the development of an informed interest in our public affairs. Given the facts of our geographic setting, and press are the only real tools that can be used for this purpose. It is therefore of great importance that we should, from time to time, examine the methods we use and the success or failure of our efforts in the employment of these tools.

As part of its clearinghouse and information function, Roby saw to it that the CAAE devoted a considerable amount of attention to the role of the mass media in adult education. He had prepared *Look, Listen and Learn* with Harry L. Strauss, devoted to the methods and materials of audio-visual media in adult programs, and this had been published by the Association Press in New York in 1948. The CAAE Joint Planning Commission, of which he was the Executive Secretary, published a guide to the sources of film and broadcast materials for adult education in Canada in 1949, 1950 and 1951. At the University of Alberta's Banff School of Fine Arts, in October 1949, Roby was involved with a University Course on Extension Methods and Techniques, which had concentrated heavily on audio-visual materials, on the organization of local film councils, and on an examination of National Film Board production methods and policies. The Film Services Committee of the Joint Planning Commission published its *Survey of Film Sources in Canada* in September 1950; and *Film Utilization, a Handbook for Leaders*, prepared by J. R. Kidd and C. B. Storr, had been brought out in English and French by the CAAE by 1951.

Approaches to the use of television for adult education in 1953 included the holding of a CAAE Television Workshop, and representations to A. W. Trueman, the government Film Commissioner, to secure the wider distribution of adult education TV kinescopes. That same year, the Association published *Pictures with a Purpose, the Distribution of non-theatrical films in Canada*, as part of its Learning for Living series. The problems of the use of the air waves were not neglected. In 1956, the CAAE presented a Brief to the Royal Commission on Broadcasting, which highlighted the concerns of the Association for more attention to adult learning needs in Canada.

Because the National Film Board had been forced to concentrate so heavily on non-theatrical and educational productions, it found a strong ally in Roby Kidd during his years at the CAAE. A year never went by that the role of Canadian Film Board films was not reviewed and evaluated, through the projects of the CAAE, for adult use in Canada. This relationship developed to the point that, in the mid 1960s, the CAAE became a formal consultant to the NFB regarding the place of films in community information and adult education activities. In addition to the work with the NFB, Roby assisted in many other film initiatives.

A Canadian Trade Union Film Committee was organized through the instigation of the CAAE, with Gerard Pelletier as its chairman; and a project for the use of films and filmstrips, as educational aids for Frontier College instructors in isolated camps, was carried out in the summer of 1955.

While the CAAE could not become involved in the development of adult television programs directly, Roby as its Director was in a position to influence some of the early efforts for educational television in various parts of Canada. Beginning in 1955, Citizens' Forum began to appear on CBC television, and the CAAE received copies of programs on kinescopes for record purposes, and for loan to individuals and organizations for non-commercial use. For its part in Citizens' Forum, the CAAE received a Special Award from the Ohio State University Institute of Education by Radio-Television in 1960.

In Toronto, a group of local education agencies, including the University of Toronto, the Toronto Board of Education, the Royal Ontario Museum, the Toronto Public Library, the Art Gallery of Toronto, and the Boards of Education of North York, Etobicoke, York, and East York had established the Metropolitan Toronto Educational Television Association (META) in 1959. META set up three active program committees for children's out-of-school programs, Adult Education programs, and School ETV programs. With the assistance of Ryerson Institute in Toronto, META was able to undertake training courses, technical studies, and a limited number of studio productions. The existence of META provided Roby with a laboratory situation for the examination of adult education TV program possibilities. He used it as a means of monitoring the developments in this new medium, as they affected adult education efforts in various parts of Canada.

Adult Education in the Telecommunication Era 1960s-1970s

The rapid growth of the adult population in Canada in the 1960s, and the increasing role that post-secondary education was being called on to play in provincial education policies in Canada, meant that many new agencies were becoming involved in adult education. Roby Kidd realized that there would be powerful media services in Canada that would want to use the adult community for a market, and would have little interest in the development of programs concerned with social issues. In a speech at the opening of the 1960 Pugwash Conference in Nova Scotia, Roby linked three themes that were going to be major areas of interest for him for years to come – Communications, Continuing Education, and International Development. From 1960 on, his growing involvement in international activities lessened his direct participation in Canadian communication issues. There was only so much that one person could do. During his term of office for four years in Ottawa, as secretary-treasurer of the SSRC, and the HRC, and as Executive Secretary of the Overseas Institute of Canada, he maintained contacts and was active in project planning with the Canadian Film Institute in Ottawa, as well as such groups as the CAAE's Study of the Canadian Content of Television.

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CHAPTER 4

A DECADE OF LEADERSHIP OF THE CAAE

Gordon Selman

Roby Kidd joined the staff of the Canadian Association for Adult Education (CAAE) in 1947 as Assistant to the Director, E. A. (Ned) Corbett. When Corbett retired in 1951, Roby became Director of the Association, serving in that capacity for a decade. During those years, he not only provided dynamic leadership for the Association, and for the Canadian movement as a whole, but also emerged on the international scene. By the time he left the CAAE in 1961, he was one of the best known and most highly regarded adult education leaders in the world. During these CAAE years, Roby set the course of his life's work and made major contributions to the field, here in Canada and in the world.

Philosophy, Leadership and Priorities

When Roby Kidd took over the leadership of the CAAE in 1951, the organization already had established an enviable reputation as an outstanding national adult education organization. The contributions of E. A. Corbett, the charismatic founding Director whom Roby succeeded, included such internationally recognized programs as National Farm Radio Forum, Citizens' Forum, and the Joint Planning Commission (JPC). These are well known and have been described at length elsewhere (Corbett, 1957; Armstrong, 1968; Faris, 1975; Selman, 1981).

The Canadian Association for Adult Education had been established in 1935, by leaders drawn largely from the universities and government. The intention of the founders was that it be a national clearing house and information centre, a servant of the institutions and increasing number of practitioners across Canada. However, as a result of the leadership of Ned Corbett, the conditions created by the outbreak of the Second World War, and the reconstruction period which followed, the CAAE was transformed from what had originally been intended to a direct programming agency. Instead of a service agency to the emerging adult education establishment, the CAAE became an active provider of citizenship education. For a brief period in the early 1940s, in the yeasty days of reconstruction thinking, the Association took a stand itself on particular social and political issues. Although this action gained the Association some criticism, the somewhat radical manifesto of 1943 was soon replaced with a more moderate declaration of principles in 1946. From this point on the Association was committed to "imaginative training for citizenship" (the words of the 1946 declaration), but took no positions itself on the issues of the day, other than submissions to government bodies on matters clearly related to the interests of adult education and the adult learner.

Roby's experience and credentials for the work he was undertaking were admirable. They gave him experience with privately-sponsored, non-formal aspects of adult education. While a doctoral student in New York, he gained further working experience, mainly in film utilization, and made valuable contacts with the large philanthropic foundations based in that city. Roby was the first Canadian to earn a doctoral degree in the field of adult education. His gaining such a qualification was important because of the knowledge and competence derived from that experience, and also because of the standing a doctoral degree gave him in dealing with officials and institutions. Roby's doctoral dissertation was about education for citizenship and the role of the Canadian Council on Education for Citizenship (CCEC), to which he expected to return in a paid capacity on the completion of his doctoral studies. The organization ceased to exist while Roby was away, however, and he was recruited instead, in 1947, to the staff of the CAAE. His chief task was to direct the affairs of the newly-created Joint Planning Commission. Hiring Roby had been suggested to Corbett by an officer of the Carnegie Corporation, from which Corbett had sought a grant in support of the establishment of the JPC. (For the first year of his employment with the CAAE, Roby spent half his time in Ottawa, finishing up some projects for the by then defunct CCEC).

Roby Kidd was 32 years old when he returned to Canada to join the staff of the CAAE, and 36 when he became Director. He was a quiet and friendly person with a quick and ready sense of humour. Like Corbett, he had a great capacity for forming friendships. He respected as a colleague anyone who was working in adult education, in however humble a capacity, and people with whom he came in contact were attracted, and heartened, by that sense of comradeship which he displayed. He was a lively companion and enjoyed the company of others, especially on a one-to-one basis, or in small groups. He was not a particularly eloquent or dramatic speaker, but he always prepared carefully and people appreciated the professional skill and integrity, imagination, humanity, and humour always evident in his presentations. The warmth of the man came through most effectively in smaller groups and personal conversation.

Roby was a different style of leader than Corbett had been, although he had many of the same sympathies. He was no less a Canadian nationalist, but increasingly as the years went by, he supported and became involved in international contacts and projects. Like Corbett, he strongly supported the development of the arts in Canada. And like Corbett too, he had a capacity for relating to a wide range of people and winning their loyalty and affection. The most striking difference, perhaps, between his leadership and Corbett's arose from the fact that he had received advanced professional training in adult education. This tempered his approach to the field as a whole, and also made it possible for him to contribute, which he did more than any other person, to the advancement in Canada of adult education as a field of study and professional training. He saw the needs of an emerging group of adult educators and realized that the goals of that group would have to be less overtly political than the CAAE's had been in the previous period. There was, by the 1950s, a wave of conservatism in North American society which made an overt left-of-centre image a distinct liability in seeking support and attaining one's goals. Roby was a practical leader of organizations and projects, and he was sensitive to the winds of change which were blowing. He was not afraid of controversy, but he chose his ground carefully.

The change in the political climate had been abundantly clear to Roby before he assumed the directorship of the organization. In the context of his Joint Planning Commission duties, he had had to deal with strident conflict of views over broadcasting policies and other issues. More telling were the series of conflicts which surrounded Farm Forum and Citizens' Forum in the closing years of Corbett's directorship (Faris, 1975), some of them spearheaded by James Muir, the President himself of the CAAE. Roby spoke to these matters directly in his first Director's Report to the Association in 1952. He pointed out that anyone dealing with "bread and butter questions affecting the daily lives of Canadian people" could not expect to be immune from criticism. He went on:

> But an organization like ours has bounds and limitations which we must recognize. It is not, and by its nature cannot be, the radical agency of social action which some of you might prefer. Nor can it

> be a research agency only — simply observing and reporting facts. Our work cannot be done in splendid isolation; we must stay close to where groups are living and working. The CAAE is concerned about the welfare of, but cannot be the mouthpiece of, the farmer, the union member, the housewife, the businessman (Kidd, 1952, p. 5).

In the same way that Roby cautioned the organization against seeking to pursue a partisan course of action, he was inclined at a personal level to speak in eclectic and inclusive terms about educational philosophies, rather than make strong personal statements in the Corbett style. He was fond of quoting Gandhi's statement:

> I do not want my house to be walled in on all sides and my windows to be stuffed. I want the cultures of all lands to be blown about my house as freely as possible. But I refuse to be blown off my feet by any.

Although he cautioned his colleagues against committing the CAAE to ideological political positions, Roby had a strong belief in the social and political relevance of adult education. This may be one reason why he was drawn to the international dimensions of the field, the Third World generally seeing adult education as a means of economic and social change. The English statesman, George Canning, said in a speech in 1826 (following his use of the Monroe Doctrine in European power politics), "I called the New World into existence, to redress the balance of the Old." In a way, Roby did the same thing, helping to draw the ethos of adult education into the developing countries to offset the tendencies towards disinterested professionalism which he saw emerging in Canada and North America. Roby also pointed out in his first major book that foreign visitors to Canada had a strong sense of adult education in this country being a movement with a "sense of shared purpose" (Kidd, 1950, p. 13). Adult education in Canada was in the early stages of becoming professional and institutional, and during Roby's directorship the pace accelerated. No one contributed more to that trend than Roby himself. But at the same time, no one gave more effective leadership in the direction of avoiding the negative aspects of this development.

In some respects, the Kidd years can be seen as a transitional period in which the social movement tradition in Canadian adult education was being tempered by an emerging professional ethic. Adult education, at least as it was reflected in the CAAE, was to some extent losing the sense of identity it derived from taking a stand on some social issues, and was still in the process of reformulating its objectives in response to the outlook of a more professional field.

Citizenship education, in a broad sense, continued to be a central feature of the CAAE's work during the Kidd years. In his first annual report as Director, Roby spoke of the network of partnerships with other organizations on which the CAAE relied:

> This concept of the CAAE as a partnership, in fact and in the making, working with many organizations and interests towards the goal of responsible citizenship, is an essential key to an understanding of this report (Kidd, 1952, p. 4).

In his report to the twenty-first anniversary annual conference of CAAE in 1956, he returned to the theme of citizenship education, saying that adult education is "a basis, perhaps *the* basis, for responsible citizenship." He stressed that the Association "must always be found . . . in the thick of life's urgencies and passions" (*Food For Thought* 17, 1, p. 13).

Throughout the Kidd years, the Association continued its major citizenship education projects, Farm and Citizens' Forum, and the Joint Planning Commission; carried out programs in the citizenship education field, often in association with the Canadian Citizenship Council and/or the Citizenship Branch of the federal government; and promoted informed citizenship through the Commission for Continuous Learning and the National Commission on the Indian Canadian. Education for citizenship, in the broad sense of the term, remained, as it had under Corbett, the core of the CAAE's work.

Another of Roby's priorities was the improvement of practice in adult education. With his considerable experience as a practitioner, and his advanced training from the most highly regarded graduate school in his field, Roby had both the knowledge and the credibility which enabled him to provide effective leadership. His efforts towards the improvement of practice took two main forms: the advancement of research and professional training; and experiment with new forms of organization, methods and materials. Both will be dealt with below.

He also gave priority to helping adult education serve more effectively a number of special groups in the population. He worked actively with the labour movement, giving a great deal of time to teaching at union-sponsored courses. He was anxious that the CAAE not become the preserve of professional educators, and it was because of his influence that two business leaders became President of the organization during his time as Director. He worked hard to strengthen ties with allied fields such as communications and the arts, using the Association's annual Henry Marshall Tory Award, working relationships cultivated through the JPC, and other means to maintain contact. In these ways, and by establishing standing committees of the Association on such areas as business and industry, labour, the media, governments, and school boards, he sought to relate the CAAE's activities to important interest groups.

Beyond the affairs of the CAAE itself, Roby was one of the earliest voices calling for more effective service by adult education to certain neglected groups. He expressed these concerns by developing specialized programs, and drawing public attention to the particular needs of older persons, women, single parents, immigrants, prison inmates, and native people. Although the Diefenbaker government began looking into these matters in the late fifties, the War on Poverty and other consciousness-raising activities were still several years ahead – in the mid-sixties. When reviewing Roby's work in the fifties, and that of the Association as a whole, one is struck by the leadership role which was played in this important area. The goals set at that time became a prominent feature in the ensuing decade.

One of the most striking features of Roby's leadership was his involvement in international dimensions of adult education. His clear commitment to international contacts and assistance appeared early in the form of assistance in the Caribbean, the CAAE campaign for the creation of a UNESCO Commission in Canada, and Roby's increasingly frequent contacts with UNESCO and other international bodies. His eight-month technical assistance mission in the West Indies, in 1957-58, gave Roby further experience in the problems of developing nations, and increased the confidence with which he carried out his international role. His scholarship became increasingly well known abroad. This, plus his growing ties with UNESCO, his chairmanship of the Adult Education Committee of the World Confederation of Organizations of the Teaching Profession, and most of all, his spectacularly successful leadership of the World Conference on Adult Education in Montreal in 1960, established Roby, by the end of the decade, as perhaps the best known adult educator in the world.

But Roby's priority task in these years was developing the CAAE into an ever-more useful servant of, and participant in, the adult education movement. His growing prominence, at home and abroad, brought credit to the Association, as did his publications. His unusual ability to raise funds for worthwhile projects helped to increase the effectiveness of the Association, and to expand its work and staff. He attracted a number of especially talented people to the staff of the Association, and to leadership positions in its policy and executive bodies.

Roby had his critics, as did all Directors. In common with almost all organizations which cannot support themselves out of fees from their membership, there is an inherent contradiction in their affairs. On the one hand, the membership expects to direct the activities of the association and establish its priorities. On the other hand, so long as the Director raises much of the money, especially for the main projects, he must go where that money is to be found, often following the lines of his own priorities and enthusiasm. In such a situation, there is a danger of the membership, and even the policy-making bodies, coming to feel that they are not in effective control. Roby was not a by-the-book administrator; and he was not always able to keep his National Council fully informed. Most colleagues understood that the Director must be given his head, and freedom to follow up on opportunities which appeared. And most of those involved in the Association's affairs were fond of Roby, respected and admired his accomplishments, understood his situation, and were willing to "overlook" occasional lapses in communication. But there were a few who could not accept his style, or were not willing to do so, and who became alienated from him and the Association.

By and large, however, his leadership of the Association, and his many personal accomplishments as scholar, teacher, organizer, and international leader, increased the CAAE's effectiveness and worked to the benefit of both the Association, and the movement as a whole. He was a man of many parts, with a prodigious capacity for work, and an unusual ability to relate to, and attract, the admiration of others. His contributions to adult education, and to the CAAE in this period were impressive.

The CAAE 1951-1961: Organization

Administration and Staff

The CAAE went through a period of considerable growth and development during Roby's years as Director. He was anxious that it not become tied in only with the educational institutions of the country, much as he valued those associations. Therefore, he made substantial efforts to engage additional representatives of society in the work – people drawn from business and industry, organized labour, government services, other professions, and voluntary organizations. Of the five Association Presidents who served during the decade of Roby's directorship, two were businessmen, two were university presidents, and one an adult education administrator (and Canadian Senator).

Soon after Roby took over as Director, the Association's overcrowded Toronto offices moved to more spacious quarters. Furthermore, an improved pension and fringe benefit package was arranged for the staff with the assistance of the President, an experienced businessman (CAAE NC Nov. 24, 1951; Exec. Jan. 10, 1952).

Finances were a constant concern for the Association. The Finance Committee, chaired for most of the period by H. H. Edmison, performed steady service in securing and maintaining donations from corporations, provincial governments, and individuals. The Association budget more than tripled in the Kidd years, with a deficit only once – a modest one. Membership was maintained at a fairly satisfactory level; but membership did not help the net financial picture, although campaigns were carried out from time to time. On the program side, Roby was very successful raising funds for projects. During this period two American foundations – the Carnegie and the Fund for Adult Education – and departments of the federal government, notably the Citizenship Branch, were the sources from which he obtained the largest grants. Gradually, Roby gained the reputation of being a wizard at raising money. Perhaps one key to his success was the fact that he and the CAAE became known for achieving a great deal on slender resources. Roby revealed to close colleagues that an American foundation executive claimed the CAAE could do more with a dollar than any other organization he knew. Project grants were used principally for paying out-of-pocket costs, with only modest amounts, if any, covering administrative overhead. What made the system work as well as it did was the fact that in some of the larger grants, Roby built staff time (mainly his own) into the projects to be carried out. He frequently "sold" his time several times over for such projects, which was fine so long as he could deliver. This he did, by virtue of prodigious effort and productivity and, to a lesser extent, that of some of the other professional staff.

The size of the Association staff grew considerably as revenue increased, much of it from project grants. Isabel Wilson served throughout the decade, Citizens' Forum being her chief assignment. There was always an editor for *Food for Thought*, the Association's journal, six different persons serving in that capacity. Three extremely capable people served as assistant directors during the Kidd years: Alan Thomas (1953–55), Gordon Hawkins (1955–59), and Arthur Pigott (1960–61). Among other key staff members were Diana Ironside, who managed the library, research, and information services, and Clare Clark, who took over staffing the Joint Planning Commission upon Roby's becoming Director.

Regional Development and Structure

The organizational structure of the CAAE remained basically the same throughout the Kidd years, but some modifications were made to accommodate regional and provincial interests. In this respect, perhaps, the affairs of the CAAE anticipated developments in the larger society, with the emergence of regional and provincial claims, which became so prominent in the sixties.

The constitution, as is customary with voluntary assocations, vested ultimate control over its activities in the membership, as expressed by ballot and at the annual meetings. Between annual meetings, policy matters were directed by a National Council. At first, it was simply left to the good judgement of the nominating committee and the membership to see that there was satisfactory representation from across the country on the Council. Soon after Roby became Director, however, he urged that more deliberate provision be made. At the annual meeting in 1951, the size of the Council was increased, and a formula written into the constitution whereby it would be made up of 24 persons from the Central Provinces, 16 from the Atlantic region, and 16 from the West (CAAE AM April 27, 1951). Between meetings of the National Council, which normally met three times a year, the affairs of the Association were managed by a small Executive Committee, the Director, and staff.

One of the most important developments during Roby's time, and an aspect of the work to which he gave vigorous leadership, was the emergence of regional activities and provincial organizations of adult educators. There had been a few relatively short-lived organizations of this kind in the earlier years, one in Winnipeg in the mid-thirties (Selman, 1963, p. 320), in Ontario and the Eastern Townships of Quebec in the early forties (*Food For Thought* 1, 5, p. 19; *FFT*, 2, 3, pp. 18-19) and in Alberta beginning in 1943 (Bercusson, 1944), but by the late forties no such organizations were functioning. Because of the growth of the field across the country, and the increased numbers of institutions, programs, and personnel involved, in late 1950 a practice was begun of holding national CAAE conferences on even-numbered years, and of holding regional meetings on the alternative years (CAAE Exec. Nov. 4, 1950). The aim was, by means of such regional meetings, to provide in-service development opportunities for adult educators in the regions, and to promote the general development of adult education in those areas as well.

As it turned out, organizational developments were quite different in the two regions, East and West. (There was one Ontario region conference during the period, but apparently the national meetings and conferences generally met the needs of the region). In the Atlantic provinces, regional conferences were held every second year throughout the decade, but no provincial organizations resulted. In the West, provincial adult education bodies were formed, and there was discussion about a Western regional organization as well.

The first regional conference under CAAE auspices was held at Amherst, Nova Scotia, in June of 1951. Subsequent meetings in the Maritimes were held at two-year intervals at Antigonish (1953), Charlottetown (1955), Sackville (1957), and Bathurst (1959). They concentrated largely on matters of professional interest such as inter-agency co-ordination, the development process, and the unique nature of the Maritimes region.

In the West, the first regional conference was not held until 1953 and already, according to the report of the Director of the National Council shortly before the meeting, committees had been established to study "organization in the provinces" (CAAE NC May 19, 1953). At this first Western conference, held in Banff, and the subsequent ones in Saskatoon (1955), and Banff (1957 and 1959), the establishment of provincial organizations and their relationship to the CAAE were the dominant focus of attention. Provincial organizations were formed in British Columbia and Manitoba during the decade, and the other two provinces held occasional provincial meetings (Selman, 1969). Out of discussions at the Western meetings came proposals for a more direct relationship between the provincial organizations and the national body. At the annual meeting in 1958, constitutional amendments were approved under which affiliated provincial bodies became responsible for the nominations of those from their area who were running for membership on the National Council, and also became entitled to name their own representative to the Council (CAAE AM May 23, 1958). In the following year, the relationship with the provinces was augmented by designating the National Council members from each province as an informal "CAAE Executive" for the area.

Although no further change in the relationship between the CAAE and the provincial organizations was made during Roby's directorship, change was very much in the air by the time he left. In the early sixties, the constitution of the national body was considerably revised, providing for a unitary national organization with provincial divisions rather than the previous system of provincial affiliates.

In all of these discussions during the decade, Roby Kidd, and while he was on the staff, often Gordon Hawkins, played a prominent part in these regional and provincial meetings, encouraging local and regional initiative, and facilitating the changes in the national organization which were required to accommodate regional aspirations (Selman, 1982).

The CAAE 1951-1961: Program

Farm Forum and Citizens' Forum

National Farm Radio Forum and Citizens' Forum were creations of the pre-Kidd period and were already well known internationally by the time Roby became Director of the Association. In his introduction to *Adult Education in Canada*, published in 1950, E. A. Corbett stated that at the World Conference in Denmark the year before, "every English-speaking delegate" was familiar with "the new techniques in radio education developed through National Farm Radio Forum" (Kidd, 1950, xi). In terms of the affairs and apportionment of resources of the Association, the two Forum projects lost something of their dominance during the decade. Roby believed in their importance, an aspect of his strong sense of the centrality of citizenship education as a function of the field, but it was only natural that as new programs and new goals for the Association appeared, they should claim attention. Both programs were in a period of decline by the end of the decade, and their years were numbered.

National Farm Radio Forum was the older of the two programs and the best known. After his retirement from the directorship, Corbett was still active on behalf of the Association, and one assignment he took on was representing it on the Board of Farm Forum. Because of the involvement of the Canadian Federation of Agriculture in the management of Farm Forum, there was an independent governing board; it was not an integral part of the CAAE in the same way that Citizens' Forum was.

The period of the fifties was for the most part one of continued relatively high level of activity for Farm Forum, but there was a gradual decline in the number of listening groups. The highest level of activity had preceded Roby's years as Director; in 1948-49 there were 1,600 listening groups, with approximately 30,000 members (Ohliger, 1967, p. 42). By the early fifties, the number of forums hovered between 900 and 1,000 (Farm Forum News 1952; Wilson et al., 1954). By 1957-68, the figure was down to 772, and the following year to 600 (CAAE DR 1958). In 1958, considerable efforts were made to reverse the trend, but although initial results were encouraging, the decline set in again (Ohliger, 1967).

One significant event of the decade was the commissioning by UNESCO in 1951 of a study about Farm Forum, the purpose of which was to make the project widely known in the international community, for possible application in the developing countries. UNESCO put $16,000 into the project, and other funds were raised elsewhere (CAAE Exec. Nov. 23, 1951). The volume was prepared by Alex Sim, the pioneer of the project in Canada, and was published in 1954 under the title *Canada's Farm Radio Forum*.

Citizens' Forum continued to operate throughout the decade as well, but on a declining scale, as far as the number of organized listening groups was concerned. Having reached a high of 1,215 groups in its first year and 800 the next (1944), the number declined until it stood at 400 for several years in the late forties and early fifties. Decline set in again during the fifties (Wilson, 1980, p. 28). In 1953, there were 315 groups functioning, and the following year the number dropped off to 200. Television had begun on a national scale in 1952, and the system got up to full production the following year. It was felt that if Citizens' Forum was to continue to attract an audience, which went far beyond the organized listening groups, it would have to go on television as well. The broadcast was moved out of prime time, to the 10:00 to 10:30 p.m. time slot; too late for its use in the usual way as discussion starter for listening groups, and then moved to Sunday afternoons.

By the end of the 1958–59 season, there were between 40 and 60 discussion groups functioning. The television version was clearly reaching a larger audience than radio had, and the volume of mail from listeners about the programs had increased greatly, but the broadcasts now mentioned only the national office, and the number of listening groups did not justify maintaining provincial offices. In 1963–64, after many trials and experiments with format, and increasing signs of lack of interest in the arrangement with CAAE on the part of the CBC, Citizens' Forum lost even its long-standing title, which was changed to "The Sixties," and the radio version was converted to an open line show. The program had thereby been changed out of all recognition and for all practical purposes ceased to exist.

Joint Planning Commission

The Joint Planning Commission had a special place in the heart of Roby Kidd. When he joined the staff of the organization in 1947, his chief assignment was to act as the founding executive secretary of the project, and he saw it through its formative years, relinquishing the task when he became Director of the Association in 1951. The origins of the JPC have been described elsewhere (Clark, 1954; Selman, 1981). The Commission was an imaginative approach to voluntary co-ordination and consultation at the national level among agencies, public and private, concerned with adult education, and social and cultural development. The biographer of John Robbins, a co-founder of the Commission along with Corbett, has called it an instrument of "the social growth of Canada" (McLeish, 1978, p. 103).

The JPC was active throughout Roby's years at the CAAE. There was a regular pattern of three meetings a year, usually in Toronto, Ottawa, and Montreal, through which programming and publication plans were exchanged, and significant issues studied and debated. Meetings were attended by representatives of more than a hundred government departments, crown corporations, voluntary, church, business, labour, health and welfare, cultural, and, of course, educational organizations.

The JPC was not a "membership" organization in the normal sense; this would have been awkward for some of the organizations, especially the public agencies. Organizations simply took part on a regular basis if participation was useful to them. The JPC was staffed by the CAAE, which was at the same time the organizer, and one among equals as a participant. The JPC was not a social action body. The understanding was that no organization, by virtue of its participation in the Commission, would be committed to social action measures. However, many organizations, singly or in co-operation with others, did take action on issues, at least partly on the basis of insights and information gained through the JPC meetings, committee activities, or special projects.

When the original grant from the Carnegie Corporation, which had made the organization of the JPC possible, ran out in 1949, Carnegie was appealed to again and a further $22,500 was made available, not for general administration this time, but for special projects and experiments which grew out of the work of the Commission.

The JPC did not long survive the change in leadership in the Association after Roby left, being disbanded two years later. By any standard, the Commission was a highly successful venture. It succeeded where many such organizations had failed. The JPC was the subject of study by many visitors from elsewhere in North America and abroad (Clark, 1954), and is generally considered to be one of Ned Corbett's major contributions to the field, and one of the CAAE's, and Canada's, significant achievements in adult education. Corbett and others created it. Roby was a key figure in making it work successfully.

Study-Discussion Programs and the Fund for Adult Education

Funds for program activities, as for everything else at the CAAE, were always in short supply. The main body of the CAAE's activities did not involve direct service to adult learners. As Roby put it on one occasion, "We are a national organization working with and through others" (CAAE DR 1956). The two Forum projects were in some respects exceptions to this, as were a number of demonstration projects which were undertaken from time to time. During the Kidd years, much of this demonstration work was made possible by grants from an American foundation, the Fund for Adult Education (FAE), a subsidiary of the Ford Foundation.

In the summer of 1951, Roby engaged in successful negotiations with the FAE, and he placed before the Executive in September an outline of various projects which would be carried out under a series of grants from that organization, a series of pamphlets published under the title *Learning for Living* being the outstanding item. The Fund also had a particular interest in the small group or study group as a setting for learning, and in the late forties had begun to finance the development of study materials suitable for such groups, through such organizations as the Great Books Foundation, and the American Foundation for Political Education. In Canada, small group study activity was already a familiar part of the scene. The two CAAE-CBC Forum projects relied on discussion in small groups, and the well known Antigonish Movement, in Nova Scotia, also depended on small group study. Because of the considerable experience and reputation of the CAAE in the management of programs involving small group activity, it was perhaps not difficult to convince the officers of the FAE that the CAAE was a suitable partner for some of its programs involving that method.

Late in 1953, Roby reported to the Executive that a grant of $12,500 had been secured from the FAE to finance an experimental discussion project, and that Alan Thomas had been employed to carry out the work (CAAE Exec. Nov. 3, 1953). In the subsequent year and a half, Thomas organized and supervised demonstration groups which followed one of three different programs which had been underwritten by the FAE. The courses were generally known as study-discussion programs, the participants being required to read materials in advance of the session and then to come together and discuss them, under the leadership of a person who was not an expert in the subject matter, but had been given some training in the leadership of such group discussion.

In 1955, Roby secured a further $35,000 grant from the FAE, which was to be paid over a three year period, and would be used mainly for the promotion of study-discussion courses in the liberal arts. He formed a new unit within the CAAE, the Commission for Continuous Learning, and employed a full-time staff member to direct the work (CAAE NC Dec. 6, 1956). Thus began a project which continued until the summer of 1961, changing its name to Living Library, and limiting its functions somewhat in 1960. The work involved the CAAE in a long-term demonstration project, the development of Canadian courses, and the general promotion of study-discussion courses across the country. Under this project, the CAAE prepared or commissioned several study-discussion courses based on Canadian materials. In addition, the project continued to use programs such as Ways of Mankind, and World Politics, which had been developed elsewhere.

The CAAE project also acted as a sort of clearing-house for several other organizations in Canada which were running study-discussion courses in the liberal arts, including the Thomas More Institute in Montreal, the North Toronto YMCA, Saskatchewan House in Regina, and the Extension Department of the University of British Columbia. Courses developed by the CAAE, or elsewhere in Canada, were made available to all these Canadian centres by means of this network; and representatives of these centres met from time to time.

Other Programs

In addition to the major projects described above, the CAAE carried out many other program activities. The most substantial of these was the National Commission on the Indian Canadian, which was created under CAAE auspices in 1957, and carried out its work until 1960, when it became an autonomous organization. In the late 1950s, Canadians began to take a heightened interest in the problems of native people, Indian and Eskimo. In their history of education in Canada, Wilson and associates date the upswing of government attention to educational needs in the North from 1955 (Wilson et al., 1970, pp. 459-460) and Bothwell et al., in their general history of the period, point out that the new Diefenbaker government, elected in 1957, spoke of its "Northern Vision" and gave increased attention to Indian and Eskimo education (Bothwell et al., 1981, p. 201). The voluntary sector responded in this same period, and the CAAE established a unit to give special and continuing attention to the area. After two years of study, and an organizational conference held in Kingston in June of 1956, the National Commission on the Indian Canadian was constituted, officially a standing committee of the CAAE. Activities included clearing-house and information services, the publication of a newsletter, research activities, periodic meetings and conferences, and various forms of advocacy activity. It had been intended from the beginning that the Commission's status under the umbrella of the CAAE would be only an interim stage, prior to the group going out on its own. This latter step was taken in January of 1960, with the creation of the Indian-Eskimo Association of Canada.

Roby Kidd had a particular interest in labour education, and frequently taught at labour-sponsored courses. In late 1956, an important conference on Trade Union Education was held under

CAAE auspices. Similarly, Roby made an effort to keep in active liaison with the business sector. In 1956, several President's Awards were made to certain businesses for outstanding records in "effective education of the public" (CAAE DR 1956); and in 1958, a standing committee on business and adult education, jointly sponsored with the Canadian Chamber of Commerce, was created (CAAE Exec. Dec. 5, 1958). A study of education in corporations was carried out in 1959.

Over and above the principal citizenship education projects such as the Forums and the JPC, the Association engaged in other work. A close relationship was maintained with the Citizenship Branch of the federal government; and with several people, who had been active with the CAAE, who were now holding responsible positions in the Branch. Many grants were obtained from that source over the years, beginning in 1953, for financing meetings, and for the production of program materials and state of the art reports. In the year 1958-59, for instance, grants from the Branch financed a major conference and study of residential adult education in Canada (Loosley, 1960); a series of eight research papers on voluntary action; a series of study-discussion readings on constitution and government; an annotated list of Canadian fiction which bore on citizenship matters; and a collection of tapes and kinescopes on aspects of citizenship. The Citizenship Branch provided more grants for projects than any other agency during the Kidd years.

There was quite a highly developed system of standing committees in the Association, especially in the latter years of the decade. In 1958-59, there were eleven such committees in the management category, and six in charge of activities. These committees, especially the latter category, frequently organized or initiated programs. For instance, the committees on Rural Extension, School Boards, Governments, and Residential Education all had major meetings in the program year 1958-59.

The CAAE and the Canadian Citizenship Council were the first organizations in Canada to begin mobilizing other groups in connection with the celebration of Canada's centenary. In 1959, and again the following year, the two organizations jointly arranged conferences on the subject, which were attended by representatives from both the voluntary and the public sectors.

As the twenty-first anniversary of the founding of the CAAE approached, plans were made for recognition of the event. The most ambitious project was a cross-country tour made by J. B. Priestly, the English writer and broadcaster, who spoke to five public meetings, in Toronto, Ottawa, Winnipeg, Edmonton, and Vancouver, joined in each location by two outstanding people from the region. A total of 4,000 people attended the meetings, and many more saw television interviews and read press accounts in each centre (CAAE Exec. May 11, 1956). Several significant publications were issued, including one published jointly with the national adult education bodies in the USA and Great Britain – excerpts from the well known *1919 Report* of the British Ministry of Reconstruction (Hawkins, 1956).

The CAAE and the Development of the Field 1951–1961

Professional Training and Research

One of the most remarkable developments in adult education during Roby's directorship, and one to which he gave effective leadership personally, was the creation of increased opportunities for professional training for workers in the field. Roby missed no chance to emphasize the importance of training and staff development. Not only did he teach courses himself, he also spoke frequently of the importance of training, and sought funds to enable selected persons to obtain it. He gave prominence of place in many CAAE conferences to examination of training needs, and he used the pages of *Food for Thought* for emphasizing the importance of training and publicizing the opportunities available. Through his own writings, he contributed in various ways to the literature of adult education. The Kidd years may properly be seen as ones during which adult education in Canada emerged as a professional discipline; and Roby undoubtedly made by far the most significant single contribution to that development.

A short time after Roby joined the staff of the CAAE, and presumably as a result of his influence, the Association set up a Committee on Personnel in Adult Education which functioned for several years. The committee carried out a study in 1948 which indicated that out of 86 full–time adult educators surveyed, only two reported having any training, even a single course, specifically in adult education. In a preliminary report issued in 1948, the committee called for "a full graduate program to be given in one or more universities" (Kidd, 1950, p. 19).

Roby and the CAAE were active in non–credit professional training. He helped teach at the first such course that took place in the West, a ten–day institute on Extension Methods and Techniques held at Banff in the fall of 1949, and attended by 80 adult educators (Extension Short Course 1949). In 1951, the CAAE secured a two–year grant of $14,000 from Carnegie which made possible a project in Newfoundland for programming the outports. Under that project, a three–week intensive training course for rural workers was held in St. John's in January of 1952. The first training course for the Atlantic region as a whole was held in

March of 1958, under CAAE sponsorship (Professional Training, 1958).

Roby taught the first credit course in adult education in at least four universities. One of these, at the University of British Columbia in the summer of 1956, led to the creation of a master's degree program at that institution. This began in 1957, and became the first degree program in the field in Canada. By that time, seven universities in the country were giving credit courses in adult education.

Another aspect of the field's emerging professional status, and of the CAAE's leadership in this area, was the work of the Association's library and information services. With the assistance of Diana Ironside, after she joined the staff in 1955, the organization began to strengthen its services, and took increasing responsibility for cataloguing research work in adult education. Through the pages of the Association's journal, and by means of such publications as a *Bibliography of Canadian Writings in Adult Education* (Thomson & Ironside, 1956), the CAAE helped to increase the accessibility of the literature of the field. Roby's attempts to secure grant funds for the information services of the Association were successful in 1960, when $7,500 was obtained from the Atkinson Charitable Foundation in order to strengthen library and information work (CAAE NC Jan. 20, 1961).

Provincial Governments and Schools Boards

In the fifties, provincial government involvement in adult education increased greatly, and many school boards entered the field for the first time. Roby and the CAAE invested considerable effort to this end. An indication of the growth of interest on the part of governments during this period is revealed by the fact that, whereas in 1945 only one province, Saskatchewan, had a division of adult education within its department of education, by 1957, seven provinces had created such units (Canadian Education Association, 1961, p. 4). By 1961, every province had taken that step (Kidd, 1961, p. 21). In their general history of education in Canada, J. D. Wilson and associates refer to this period as one in which adult education "lost much of its amateur status," and they link that development to the assumption of responsibility in adult education by the provincial ministries (Wilson et al., 1970, p. 412). The CAAE promoted the growth of government and school board-sponsored adult education work by various means: discussions at CAAE conferences concerning the role and responsibilities of governments in this field; the creation of committees of the CAAE on provincial governments and school boards in the field; the sponsorship of meetings and conferences about the matter; and the cultivation, by means of visits and correspondence, of relationships with department of education officials across the country.

Publications

The CAAE was by far the most important publisher of materials about adult education during this period. A few books were published elsewhere, but these were exceptions. The CAAE's efforts included the publication of its journal, *Food for Thought*, pamphlets, and other occasional pieces, and full length books. Pamphlets included the Citizens' Forum weekly publications (cumulatively, a very valuable documentation of public affairs issues in the period), the series of eleven pamphlets published in the 1952–54 period under the general title of *Learning for Living*, and at least twenty other individual pamphlets, on various topics. There were several book length studies: Roby's two volumes of readings about adult education in Canada published in 1950 and 1963; a study of *Adult Education in the Canadian University* (1956), and *Adult Education in the Caribbean* (1958), both written by Roby; and *Design for Democracy* (Hawkins, 1956), a selection of excerpts from the *1919 Report* of the British Ministry of Reconstruction, prepared largely by Gordon Hawkins.

Advocacy

The CAAE had been active in an advocacy role on behalf of adult education throughout its history. Education being predominantly a provincial concern constitutionally, one of the important functions of a national organization was to speak out on issues at the national level, which potentially had impact on adult learning and access to educational opportunities. During the Corbett years, initiatives on the part of the CAAE had dealt with such matters as federal–provincial relations, economic, communications, and cultural policy (Selman, 1981, pp. 33–35).

The major activity during Roby's time consisted of follow–up on the Massey Commission on National Development in the Arts, Letters and Sciences. Briefs were also submitted to the Commission on Canada's Economic Prospects, and the Commission on Broadcasting (both in 1956), and to the Senate Committee on Manpower and Employment (1961). In addition, representations were made from time to time to the Prime Minister's Office, or through other cabinet ministers, in continued efforts to obtain federal financial support for the Association, but these efforts did not bear fruit in this period. (See CAAE NC May 26, 1954, for instance).

The report of the Massey Commission was a landmark document in terms of cultural policy in Canada (Ostry, 1978, p. 64), and gave grounds for satisfaction in the CAAE, whose views generally were supported, and whose activities were mentioned and praised several times in the report (Canada 1951, p. 37, pp. 74–75). The CAAE, by every means at its disposal, pressed the government to implement the commission's recommendations. They emphasized particularly the creation of the Canada Council, and perhaps even more strongly, the creation of a National Commission for UNESCO, a measure for which Roby and the Association had been arguing for some time. When the government announced, late in 1956, that it was moving on the matter, the news was greeted enthusiastically in *Food for Thought* (Jubilation, 1957; National Commission, 1957), and it was hailed that the first chairman of the UNESCO Commission was the current President of the CAAE, N. A. M. MacKenzie.

Roby Kidd and International Commitments

There are accounts in other chapters of Roby's activities at the international level, and the story need not be repeated here. Any description of his role as Director of the CAAE from 1951 to 1961 must, however, make reference to this aspect of his activity. It was during the fifties that he emerged on the international scene, began to gain experience in the work of international organizations, and acquired more knowledge of adult education and development in Third World countries. Through these and other activities, and especially because of his prominence in the planning, and as President, of the Second UNESCO World Conference on Adult Education held in Montreal in 1960, Roby won a very high reputation internationally. By the end of the decade, he had become one of the best known adult educators in the world (Selman, 1982). As he gained stature on the basis of his international work, he became all the better able to provide leadership in the field of in Canada.

The Writings of Roby Kidd

One of the most remarkable things about Roby, during his years with the CAAE, was his capacity to produce such a quantity of useful writing for adult education. It was difficult for anyone, perhaps, other than members of his immediate family, to imagine when he did it. In days – and years – full of administrative detail, meetings, fund-raising, conferences, extensive travel both inside Canada, and, increasingly as the decade progressed, outside as well, together with all the other demands made on an organizational executive serving a far-flung field, he somehow managed to be the most prolific and useful writer in the field, certainly in Canada, perhaps anywhere. Between 1950 and 1963, he wrote or compiled eight books, seven substantial pamphlets, and an unknown number of articles, reports, briefs, and other papers.

His writing, on the whole, is not outstanding for its powers of expression, although there were flashes of eloquence. He frequently articulated powerful ideas with brevity and modesty, tucked in amidst other material. What was outstanding about much of his writing was his power of organization, and the way in which he integrated new concepts and theories into his views of adult education.

His contributions were important from several points of view. In Canadian terms, his two books of readings about the field (1950, 1963), and some of his pamphlets, helped give many practioners a sense of the significance of their vocation, and pride in their country's achievements. His textbook for adult education (1959) was the first, and only, one written in Canada. The work has been widely used in other countries, and was translated into several other languages. His study of adult education in the City of Toronto (1961b) was the only thorough examination of adult education at the municipal level ever carried out in Canada. His long pamphlet (1961) prepared for the 1962 Canadian Conference on Education was a significant effort to bring the nature and the needs of adult education to the attention of officials and scholars in the rest of the field of education.

In a monograph in which he described the three World Conferences on adult education (Kidd, 1974), Roby used a quotation from *All's Well that Ends Well*, in referring to the field:

> Our doubts are traitors
> And make us lose the good we oft might win
> By fearing to attempt.

Part of Roby's success as leader of, and advocate for, adult education was his deep belief in its importance, and his confidence in fighting for its interests. A man who worked closely with Roby in these years, Walter Herbert (who was the longtime chairman of the JPC), has said that during Roby's time studying at Columbia, he rubbed shoulders with American leaders, and the officers of some of the large foundations, and that he learned "to think big about adult education" (Herbert, 1959, p. 14). Roby constantly tried to persuade his Canadian colleagues of the richness of Canada's accomplishments in adult education, and of the field's rightful claim to more substantial recognition and support. In the introduction to one of Roby's pamphlets, published early in the fifties, the writer stated that it was "recommended reading for pessimists" (Kidd, 1953, p. 4) because of the life, promise, and challenge reflected in it. The same may be said of Roby himself. He thought big about adult education, and he invited others to do so as well.

When Roby Kidd inherited the leadership of the CAAE, that organization had already accomplished great things, and was highly regarded, mainly for its programs. By 1961, when he left his post as Director of the Association, the CAAE enjoyed an even higher reputation, in both programming and other areas of professional concern, both at home and abroad. That this was so was in large part recognition of Roby Kidd as a person, his qualities, and accomplishments.

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CHAPTER 5

ROBY KIDD AND THE MOVE TO PROFESSIONAL STATUS OF ADULT EDUCATION

Gordon Selman

A frequently made observation over the past few decades, is that adult education has become less of a movement and more of a profession (Campbell, 1977; Cotton, 1968; Selman & Kulich, 1980). By this is meant that the leadership of the field, which at one time saw adult education largely as a means of improving society, now tends to see it as a field of expertise, the goal of which is to deliver high standard programs and services to individuals, on demand. No one would claim that the practice of adult education has become fully professional; and many would argue that a move towards that end does not necessarily involve a loss of interest in the social impact of the field. But most observers do agree that the trend is towards professional status.

This tendency is generally regarded as a beneficial one. Whether adult education is seen to be of benefit to the individual learner, the broader society, or both, it is generally agreed that the practitioner should be as expert as possible in performing his or her role. The teacher of adults should be knowledgeable about learning theory, and be able to plan and carry out instruction in the way best calculated to facilitate learning. Similarly, the program planner should be competent at needs analysis, objective setting, the selection of appropriate methods and techniques, and the conduct of evaluation. A great deal has been learned about these matters over the last few decades, and training of adult educators has been a rapidly expanding activity. There are those who feel that we have been more successful in imparting expertise in the processes of adult education than in stimulating consideration of the field's aims and goals, and this debate presumably will continue. Roby Kidd would have us pay attention to both. Roby was initially a product of the movement dimension of the field. He gained his early knowledge and experience of adult education in a voluntary agency, the YMCA, an organization with social and religious as well as educational goals. He learned on the job and it was not until he took a course on adult education at Sir George Williams College (as it then was), during his part-time studies towards his B.A. degree, that he was first introduced to the formal study of the field (Selman, 1982). These and other experiences led him, a decade later, to seek a doctoral degree in adult education. It is abundantly clear from his subsequent career that he was committed to both the professional competence and philosophical purpose of his chosen field.

Roby's contributions towards putting adult education on a professional footing may be considered in three main categories. The first is comprised of his efforts to convince both adult educators themselves, and the agencies and governments which employed them, of the fact that there were important things which should be known by those engaged in adult education. The second has to do with the organization of the field in terms of the associations of adult educators. And the third includes all the activities undertaken by Roby to contribute to the training of adult educators, and to the body of knowledge available to them.

Roby had many opportunities during his lifetime, especially after 1947 when he completed his doctoral studies and joined the staff of the Canadian Association for Adult Education (CAAE), to influence and contribute to the advancement of adult education. As Assistant Director, and then for a decade (1951 to 1961) Director of the CAAE, he was in a position to provide leadership to the Canadian movement and did so in important ways. Beginning in the mid-fifties, he emerged on the international scene and from that point on, especially after he come into increased prominence as a result of the UNESCO International Conference on Adult Education in Montreal in 1960, he was in a position to exercise personal leadership in the international movement as well. His role in Canada took on new dimensions in 1966, when he became the first chairman of the Department of Adult Education of the Ontario Institute for Studies in Education in Toronto. He continued his role in that department for the rest of his life, carrying on as professor after his term as chairman came to an end. Similarly, at the international level, his opportunities for contributing to the nature of the field were considerably augmented when, largely as a result of his leadership, the International Council for Adult Education (ICAE) was created in 1973, and he became its first Secretary-General. Thereby, in a somewhat parallel fashion to his relationship to the field in Canada, his personal leadership was reinforced by an institutional position. Roby possessed the personal qualities and abilities which enabled him to use such opportunities in order to exercise effective influence over the development of the field.

The story begins in Canada, and it may fairly be stated that the methods and techniques Roby developed for use in his native country were subsequently adapted for use in the broader community. Roby was the first Canadian to earn a doctoral degree in adult education (at Columbia University, in 1947), and when he returned to Canada to take up his duties at the CAAE, he brought a professional perspective to the field. This was soon demonstrated in a variety of ways: he began to emphasize the need for training practitioners; he participated in both credit and non-credit training activities, strengthened the support services provided by the CAAE, and began to publish material which both aimed at, and assisted with, raising the field to a professional level.

A review of Roby's writing and speeches during his years with the CAAE, reveals a constant effort on his part to persuade adult educators themselves that there was much they could learn about how to conduct their professional duties more expertly. He spoke frequently of the importance of training, and he gave prominence of place in many CAAE conferences to consideration of training needs. He used the Association's journal to convey the same message, and to publicize the training opportunities available. Every annual report he made as Director during his time with the CAAE, stressed the importance of more adequate training for practitioners, and referred to the efforts of the Assocation to that end. One of the most striking examples of this appeared in his Director's Report in 1956:

> I have only one serious apprehension about the future. More and more the conception of continuous learning is being accepted. But will we have the staff who are numerous and talented enough? Every year several important positions are open which require men and women of considerable capacity and long experience. So we quickly look around for a suitable person as if we did not fully understand that such people aren't just found, they must be "grown," and the growing period starts many years before (Kidd, 1956).

Soon after Roby joined the staff of the CAAE, he took the lead in the establishment of a Committee on Personnel in Adult Education, whose first activity was to carry out a survey in 1948 of full-time workers in the field. Data were gathered on 86 persons, and of these only two reported having had any training in adult education, even a single course. An interim report, issued by the committee in the same year, urged the CAAE to contribute in a variety of ways to the training and in-service development of adult educators, and called for the creation of "a full graduate program" at one or more Canadian universities (Kidd, 1950, p. 19). The approval of the committee's report provided policy support within the CAAE for Roby's continuing efforts in adult education.

During his years at the CAAE, Roby played an active part personally in the provision of training opportunities. He taught frequently at in-service training programs offered by other organizations such as labor unions and the National Film Board. He helped organize and taught at the first short course in Extension Methods and Techniques offered in the West, which was held for ten days at Banff in the fall of 1949 and was attended by 80 adult educators.

Another area of major initiatives was that of degree-credit course offerings at Canadian universities. In the late 1940s and early 1950s, there were no degree programs at Canadian universities, nor even individual courses which were offered on a consistent basis. Roby taught a summer course at the University of New Brunswick in 1947, and what was apparently the first graduate course in the field in Canada, at the Ontario College of Education in 1951 (Kidd, 1970). He taught the first credit course in at least four universities, including one at the University of British Columbia in the summer of 1956. This latter was the first step in the creation of a Masters program, implemented at that institution the following year; and was also the first degree program in Canada (Selman, 1982). By the end of the decade, courses were being offered from time to time by at least seven universities.

Roby was successful in securing funds from foundations to enable Canadian practitioners to travel to other countries and other centres in Canada to observe programs and confer with other adult educators. In 1955, school board adult educators in Nova Scotia and New Brunswick were assisted to visit outstanding board programs in several American and Canadian cities. And for at least four years, 1957 to 1960, the Fund for Adult Education, which was supporting other CAAE projects at the time, was persuaded to make $15,000 available annually to be used to support the in-service development of adult education workers. The grants were usually referred to as travel grants or funds for travel study projects, and were used mainly to make it possible for selected persons to visit adult education projects in other centres. In some cases, the initiative was taken by the individuals, who applied for grants. In others, it was decided to gather information about a particular topic (for instance, the use of the mass media in public affairs programming), and people were approached, each to undertake a part of the task ("Good news for adult education," 1957: CAAE NC June 4, 1960).

In addition to these efforts to promote and assist with training for practitioners, Roby and the CAAE also tried, during the fifties, to convince the educational community, especially provincal departments of education, of the importance of their role in adult education, and the need for providing suitable training for personnel who were responsible for this work. The efforts made to do this by means of Roby's and the CAAE's publications will be described below. But in addition, other steps were taken. The role of government and public agencies in the field was frequently discussed at CAAE conferences. Standing committees of the Association were established, one on the role of governments and one on school boards in the field. Several special conferences and workshops were held during the decade on school board adult education work. And throughout the period, Roby took particular pains to keep in touch with both educational authorities in the province, and also the Canadian Education Association, the national meeting ground of those involved in the public school systems. Whereas in 1945, only one provincial department of education in Canada had an adult education unit, by 1960, all ten of them did (Kidd, 1961); and according to the standard work on the history of education in Canada, it was during the fifties that adult education "lost much of its amateur status" (Wilson, Stamp & Audet, p. 412).

Roby also encouraged and supported the growth of adult education's professional stature in this period, by strengthening the CAAE's library, research, and information services. A professional librarian, Diana Ironside, was added to the staff in 1955. She began to develop the library and information services; organized more comprehensive book review coverage in the journal; and published *A Bibliography of Canadian Writings in Adult Education* (Thomson & Ironside, 1956), the first of its kind in Canada apart from a modest effort by Roby himself some eight years earlier (Kidd, 1948). Roby secured the consent of the National Council of the CAAE in 1953 to establish a national information service for the field, but he was not successful at that time in raising the necessary funds (CAAE NC Mar. 7, May 13, 1953). Seven years later, however, he secured a grant of $7,000 from an Ontario foundation for the purpose of strengthening the library and information work (CAAE NC Jan. 20, 1961).

Publications which Roby wrote, or was responsible for publishing, were also an important part of his contributions towards the field's increasingly professional standing. Although it is difficult, and perhaps unwise, to make a clear distinction between the two categories, some of the publications may be seen to be making the case for adult education and the training of practitioners, while others were perhaps more a contribution to the field of knowledge. Promotion of the field, and stating the case for trained manpower, were clearly the purposes of a number of Roby's works in his CAAE years. Just before he assumed the directorship, he wrote a pamphlet called *Adult Education and the School* (1950b), which dealt with the role of school and school boards in adult education. In 1953, he produced the concluding pamphlet to a series of eleven which the CAAE had published, his called *People Learning from Each Other* (1953), which dealt at some length with the role of the adult educator. Later in the fifties, he wrote two major studies which dealt with the role of universities in adult education, one on the Canadian situation (1956), prepared at the request of the universities of Canada, and one written at the conclusion of an extended consultancy for the University College of the West Indies, *Adult Education in the Caribbean* (1958). Shortly before leaving the CAAE, Roby wrote two extended publications which were directed mainly at educational decision makers, and intended to convince them of the importance of adult education, and the need for trained personnel to take charge of the work. The first was a large pamphlet, and was written as one of the preparatory studies for a national conference on education to be held in Canada, in 1962 (Kidd, 1961). The second was a quite remarkable survey and set of recommendations prepared for the Toronto Board of Education, entitled *18 to 80* (1961b). In both of these he challenged the educational community with the educational needs of adults and urged them to take seriously the training needs of those responsible for that work. Roby also published a pamphlet by Guy Henson, *Adult Education in Nova Scotia* (1954), which described the activities and policies of the Adult Education Division of the provincial department of education in that province, and was clearly issued in the hope that other provinces would follow Nova Scotia's lead.

There were other publications of this period which were prepared for the purpose of documenting the field of adult education and/or providing a guide to practice. In the former category were two volumes of readings about the adult education movement in Canada: *Adult Education in Canada* (1950) and *Learning and Society* (1963), which Roby compiled; and several pamphlets which he commissioned such as *Pioneers in Adult Education in Canada* (Rouillard, 1952), *The Banff School of Fine Arts* (Cameron, 1953), and *Education in Public Affairs by Radio* (Wilson et al, 1954), to name only three.

The most important work which Roby ever wrote was his textbook, *How Adults Learn* (1959). The title of the book is somewhat misleading in that it could be mistaken for one which deals only with the learning process, rather than what it is, a text which covers such other areas as institutions, program planning, teaching, and methods. It, and a second edition which appeared in 1973, have been used as a text in more than forty countries, and have been translated into five other languages. But the title is appropriate in one important respect. His text placed much greater emphasis than any before it on the adult learner and adult learning, as distinct from methodology and other institutional concerns. In this respect, the book anticipated developments which are only now strongly coming to the fore. Some other books and pamphlets by Roby in that period, which had to do with aspects of practice, were on film utilization (1953b), group discussion techniques (1956b) and the financing of adult education (1962).

An account of Roby's contributions to the professional status of adult education in Canada in this period would be incomplete without reference to his role in the establishment of adult educators' organizations. As adult education expanded in Canada in the 1950s, Roby saw clearly that it was important to create additional organizations to support the field, as the need was felt by practitioners. He led the way in expanding the governing body of the CAAE in the early fifties, and strengthening the representation of the regions. He arranged for the national body to have conferences only every second year, encouraging the regions, East and West, to hold their own meetings in the intervening years. He played an active part in the regional activities. As adult educators in some provinces indicated a wish to form provincial organizations, he supported such steps in every way, both personally and through the CAAE (Selman, 1982). The new organizations were brought into affiliation with the CAAE, and given direct representation on its National Council. He encouraged the formation of standing committees of the CAAE which at the same time had affiliation with other bodies, such as the arrangement whereby the school board–based adult educators formed a CAAE committee which was also linked with the Canadian Education Association. He also welcomed and gave support to the efforts of those involved in university extension when they decided, in the early fifties, to form their own national organization. He clearly felt it important to encourage the creation of other organizations of adult educators whenever colleagues felt that such a move would strengthen their efforts and their commitment to adult education.

Some emphasis has been placed on the period of Roby's leadership of the CAAE, because it was one of intense activity, and also revealed the various facets of his approach to advancing professional status of the field.

Roby's subsequent efforts in this direction, as they relate to Canada, may be seen to focus largely on his activites arising from his role as founding chairman, and then faculty member, in the Department of Adult Education at the Ontario Institute for Studies in Education (OISE). His work there is described in a chapter of this study. For present purposes, it can be said that, as a central figure in the largest graduate studies department in the field in Canada, he was an important influence in the professional development of the large number of Canadian and foreign students who studied at OISE. Many foreign students were attracted to OISE during Roby's time there at least partly, presumably, because Roby had become such a well known figure at the international level, and for much of the period also was directing the affairs of the International Council, also based in Toronto.

Roby's continuing work relating to the move to professional standing of the field in Canada, may be demonstrated in part by describing four of the Canadian publications over the past twenty years. The circumstances surrounding each may provide a glimpse of his continuing influence. The first of these was a series of lectures published in 1966 under the title, *The Implications of Continous Learning*. He was invited by the University of Saskatchewan to give these lectures, in a lectureship series which was devoted to the whole field of education. It was typical of the imagination and intellectual reach of the man that he was challenging the educational community to come to terms with the implications of lifelong education many years before the UNESCO Report, *Learning to Be* (1972), brought the concept so forcefully to the world's attention.

In 1970, the CAAE, for which Roby had worked a decade earlier, was at a crucial point in its development. Various versions of its future role and style of operations were being advanced, and it was decided to determine the future directions for the organization at its annual meeting in the spring of that year. Roby's stature was such that he was invited to give the main address to the meeting, which he did under the title, "The Imaginative Training for Citizenship." Although he did not come out directly in favor of any of the choices before the meeting, he raised a series of issues which he thought were relevant to the decision to be made, the first of which was "the development of adult education as a professional field of study" (Kidd, 1970, p. 117).

A year later, Roby's colleague at OISE, Dr. James Draper, edited a book of readings on community development, entitled *Citizen Participation: Canada* (1971). One of the central articles, in terms of the concept of community development and the professional roles involved, was provided by Roby, and it is one which is still commonly referred to by students and widely quoted. Not many persons, perhaps, would have seen Roby before that as an expert on that particular subject, and it was a further reflection of his scope and interests that he contributed a chapter on that subject which has proven so valuable.

In 1979, a small group of adult educators in British Columbia organized a conference which was intended to examine the historical roots of adult education in Canada. This project was to serve as a background to analyzing public policy development in the field. Their choice of keynote speaker, who was judged to be both an authority on the history of adult education and knowledgeable about the field as a whole, was Roby Kidd. His suggestive and comprehesive paper on "the heritage" of Canadian adult education (1979) has been of great use to scholars in the field since that time.

One major contribution which Roby made at the international level, which is of importance to present concerns, is his contribution to building organizations and organizational networks. The role which he played in UNESCO over the years was of great importance, but tends to be largely "invisible," in view of the intergovernmental nature of that organization. In the sixties, his activities as chairman of the advisory body on adult education were handled with great skill. His chairmanship of the Second International Conference in Montreal, in 1960, was an act of the highest diplomacy and finesse; and his continuing role as advisor and participant in the international juries for the literacy prizes were of great importance to both UNESCO, and the field as a whole. His position as chairman for the first six years of the Adult Education Committee of the World Confederation of Organizations of the Teaching Profession, required acute political judgment and leadership skills, and made a significant contribution to that dimension of adult education.

Perhaps most significant of all, in terms of his organizational contributions and accomplishments, was the creation and management of the International Council for Adult Education (ICAE). He made a decision, some two years before the Tokyo conference of 1972, that the long-deferred dream of re-establishing an international, non-governmental organization for the field could at last be realized. After some years of planning and consultations, including informal discussions at Tokyo, the decision was made to proceed, with interested national organizations as the membership base. Although there was no provision for individual membership in the resulting ICAE, there have been many opportunities for individual practitioners to play a part in the various activities; and it has been a valuable avenue of professional development and professional services for many. Of particular importance in this connection has been the decision on the part of the ICAE, to the maximum extent possible, to channel its activities through the regional adult education bodies, such as those in Africa and the Asian and South Pacific regions.

Two further contributions to raising the field to professional status at the international level, have been Roby's scholarship and publications. Of particular significance, with respect to the content of the subject, has been the journal, *Convergence*. This was launched by Roby, in 1968, under the auspices of his department at OISE; and when the International Council was formed, it was transferred to that organization in 1973. A multi-lingual journal, it has, over the years, provided a vehicle for an international exchange of information and points of view, frequently with a focus on a particular theme or problem judged to be of widespread interest.

Another example of Roby's contributions to the field of knowledge is the pamphlet, *A Tale of Three Cities: Elsinore-Montreal-Tokyo* (1974), which he produced in 1974, and which records and examines the three international conferences on adult education which have been held under UNESCO auspices since the Second World War. As an active participant in two of the three meetings, and President of the one held in Montreal in 1960, Roby was uniquely placed to write up the story of these meetings, and did so with particular style and insight. Reference also should be made to Roby's work in the comparative study of adult education. He played the leading role in directing the attention of adult education students and scholars to the value and character of comparative study. He took a lead in publishing material about the subject, most notably the volume, *Comparative Studies in Adult Education: An Anthology* (Bennett, Kidd & Kulich, 1975), introduced courses on the subject within the program of OISE, and organized periodic meetings of those interested in the subject.

The other content area to which Roby made a significant contribution, in recent years, has been that of adult education in the development process. He was actively engaged in development work since the mid-fifties, as personal participant, organizer (especially through the ICAE), and scholar. There has been, especially since the sixties, a rapidly increasing acceptance of the idea that the development of human resources was a necessary and integral part of the development process, and Roby was one of the leaders in this school of thought. His book, *Whilst Time is Burning* (1974b), explored many aspects of this subject, was remarkably comprehensive in the breadth of experience reflected, and is widely quoted in the development literature. Focusing more directly on adult education and its role in development, Roby and his successor at the ICAE, Dr. Budd Hall, co-edited an important book, *Adult Learning: A Design for Action* (1978), a record of papers presented and conclusions reached at the ICAE conference in Dar es Salaam in 1976. The journal, *Convergence*, has also made a significant contribution to thinking in adult education about the process of development.

Thus, it may be seen that Roby Kidd made an important and unique contribution in assisting adult education gain recognition as a professional discipline. The focus here has been on the last thirty years of his life, and on his work both in Canada and in the international community. He has contributed in various ways: by adding to the fund of knowledge available to adult education, by taking part personally in a wide range of formal and non-formal teaching activities for adult education personnel (only his work in Canada has been referred to in any detail), by developing the organizational structure of the field, and by seeking to persuade both the employers of adult educators and adult educators themselves that there is a body of knowledge that practitioners can – and should – draw upon.

He clearly saw the importance of adult educators taking a more professional approach to their vocation and contributed to an impressive extent, and in several important ways, to bringing that about. But what kind of profession? What kind of professional?

Roby was not inclined to make ringing personal statements of principle, much less pontificate about the field and what others should believe. In the many books, pamphlets, papers, and speeches which he produced over the years, there are remarkably few instances of his speaking out on such issues. And when he dealt with them, he tended to speak in eclectic terms, often relying on quotations from other sources.

The dominant theme in his writings, with respect to the purpose of adult education, is summed up in the words participation and empowerment. At the local national level, he expressed this in terms of citizenship. He frequently returned to the idea expressed in the CAAE 1946 declaration, which spoke of adult education's principal task as "the imaginative training for citizenship" (Kidd, 1963, p. 109). At the international level, he was clearly comfortable with the concept of adult education as an integral part, even the core, of the development process. He was a participant in drafting the Declaration of Persepolis in 1975, which spoke in terms of literacy being not merely a skill, but "a contribution to the liberation of man and to his full development," and which called for organizational structures which "tend to bring about the effective participation of every citizen in decision-making at all levels of social life: in economics, politics, and culture" ("International Symposium" 1975, p. 5–6).

Roby spoke effectively to the adult education practitioner, but he practically never gave him or her advice, unless asked directly. He did not pontificate; he asked questions and explored areas of inquiry. One of the rare exceptions appeared in the second edition of his textbook, *How Adults Learn.* There he advised the teacher of adults by means of what he called a "decalogue." And the advice could as well have been directed to all adult educators. The blend of good humor and good sense, of modesty and a sense of high calling, will serve as the final statement of Roby Kidd on the professional adult educator (Kidd, 1973, pp. 306–7).

1. Thou shalt never try to make another human being exactly like thyself; one is enough.

2. Thou shalt never judge a person's need, or refuse your consideration, solely because of the trouble he causes.

3. Thou shalt not blame heredity nor the environment in general.

4. Thou shalt never give a person up as hopeless or cast him out.

5. Thou shalt try to help everyone become, on the one hand, sensitive and compassionate, and also tough–minded.

6. Thou shalt not steal from any person his rightful responsibilities . . . for determining his own conduct and the consequences thereof.

7. Thou shalt honour anyone engaged in the pursuit of learning and serve well and extend the discipline of knowledge and skill about learning which is our common heritage.

8. Thou shalt have no universal remedies or expect miracles.

9. Thou shalt cherish a sense of humour which may save you from becoming shocked, depressed, or complacent.

10. Thou shalt remember the sacredness and dignity of thy calling, and, at the same time, thou shalt not take thyself too damned seriously.

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CHAPTER 6

ROBY KIDD AND THE CARIBBEAN

Leonard Shorey and Esmond Ramesar

It is both a pleasure and a privilege to be invited to join in this fitting tribute to the late Professor James Robbins Kidd.

Roby Kidd, as he was familiarly but very repectfully known, had considerable impact on adult education in the Caribbean, as he did in several third world countries, and in other countries as well. A review of his relationship with the Caribbean reveals what was also true of his relationship with other countries – his remarkable capacity to absorb the "ethos" of a country, to assimilate its culture, to empathize with its goals and aspirations, to be moved by its poetry and other art forms as much as he was by similar creative work in his own country, Canada. In particular, Roby possessed the very rare gift of being able to make objective assessments of persons, programs, and activities while at the same time being able to view those persons, programs, and activities through the eyes of nationals, or from the point of view of national and local policy or requirements.

In July, 1958, Roby Kidd submitted a report entitled *Adult Education in the Caribbean: The Extra-Mural Department of the University College of the West Indies.* This report was the result of an inquiry funded by the Carnegie Corporation, and carried out with the full support of the then University College of the West Indies. The work involved gave Roby his first direct contact with the Caribbean.

The Kidd report is a significant document not least of all because it was the first, and indeed is still the only, comprehensive assessment ever made of the "adult education" activities of the Extra-Mural Department of the University College, now the University of the West Indies.

Roby's report reflected the sensitivity of the man himself to the problems facing a region whose many countries range in size from "British Guiana (now Guyana) as large as England and Scotland" to "Montserrat, 32 square miles, while some of the Virgin Islands are but specks on the sea." These English-speaking countries, with which alone the report was concerned, were, in Roby's apt comparison, "not unlike that of Canada at the time of Confederation in 1867 when people in four 'colonies' [were] spread thinly along a ribbon of settlement stretching for nearly 2000 miles . . . "(Kidd, 1958, p. 48).

Typical also of Roby was his ability to sense the pride of West Indians evident in the region's poets as, for example, in Sherlock's "Jamaican Fisherman" (1978, p. 98):

> Across the sand I saw a black man stride
> To fetch his fishing gear and broken things
> And silently that silent body-cried
> Its proud descent from ancient chiefs and kings.

He sensed that in the poem, "Song of the Banana Man", Evan Jones" [had] caught much of the strength and pride, and something of the yearning too, of the man of the hills, poorly educated in a formal sense, but possessed of strength and dignity" (Kidd, 1958, pp. 77–78):

> Tourist, white man wiping his face
> Met me in Golden Grove market place
>
> And said, "You're a beggar man I suppose,"
> He said "Boy get some occupation
> Be of some value to your nation."
> I said "By God and this big right hand
> You must recognize a banana man
>
> I leave my yard early morning time
> And set my foot to the mountain climb
> I bend my head for the hot sun toil
> And my cutlass rings on the stony soil
> Clearing and weeding, digging and planting
>
> So when you see these old clothes brown with stain
> And soaked clean through with Portland rain
> Don't cast your eye nor cast your nose
> Don't judge a man by his patchy clothes
> I'm a strong man, a proud man, and I'm free
> I know myself and I know my ways
> And will say with pride to the end of my days
> Praise God and my big right hand
> I will live and die a banana man" (Jones, 1966, pp. 4–6).

Roby was particularly interested in the arts which, he felt, reflected national sentiment and this was itself, in Roby's own words, "the most powerful social force in the British Caribbean today . . . National sentiment involves a feeling of status, of belonging together, and of belonging to a region. It is a unifying force, stimulating regard for one's own culture and country. The change produced by this in West Indian attitudes is seen in a poem by the Barbadian H. A. Vaughan" (Kidd, 1958):

> Turn sideways now and let them see
> What loveliness escapes the schools
> Then turn again, and smile, and be
> The perfect answer to those fools
> Who always prate of Greece and Rome
> (The face that launched a thousand ships)
> And such like things, but keep tight lips
> For burnished beauty nearer home.
> Turn in the sun, my love, my love!
> What palm-like grace! What poise! I swear
> I prize these dusky limbs above
> My life! What laughing eyes! What gleaming hair!
> (Vaughan, n.d., p. 63)

Roby's Caribbean investigation necessarily led him to examine the antecedents to the establishment of the University College of the West Indies as a College of London University in 1949. As he noted, it was against a background of regional disturbances precipitated by economic poverty and debilitating social conditions in the colonies, that the metropolitan country, Great Britain, had appointed the Commission on Higher Education in the Colonies under the chairmanship of Mr. Justice Asquith. The terms of reference of the Commission included a consideration of the principles which would guide the promoting of higher education, learning, and research, and the development of universities in the colonies.

He noted that the Commission set up its own sub-committee, "The West Indies Committee of the Commission on Higher Education," under the chairmanship of Sir James Irvine, but itself recognized the need for such universities to reach out to "those members of the population whose studies must necessarily be restricted to the leisure left from other work . . . [so that] In every colony served by a university there should certainly be one centre for extra-mural studies . . ." (Kidd, 1958).

The case for adult education as an important activity for such a University College was a strong one, nowhere made more strongly than by the late Dr. Eric Williams, Prime Minister of

Trinidad and Tobago, who had long before argued the case with great cogency. Roby took due note of, and quoted Dr. Williams' contention that:

> All over the islands today there are thousands of literate adults, between the ages of 18 and 45, avid for knowledge, thirsty for guidance, eager for greater intellectual equipment which will enable them to understand their world and help themselves. To keep such people outside the university merely because they have not the entrance prerequisites, or to encourage them to dissipate their energies in securing these prerequisites, would be a mistake (Williams, 1968, p. 91).

The Extra-Mural Department was created expressly to meet those needs, and was headed by Mr. (now Sir) Philip Sherlock, himself one of the members of the Irvine Committee. As Roby noted, it was one of the first departments set up in the University College of the West Indies, which had been established in 1949, and it became a vital component of that institution.

The early years of the Department were not without their own difficulties and problems, especially with respect to the kind of philosophy and practice which the Department should follow. Roby was quick to note that in the Caribbean, as in other countries, there was fundamental disagreement as to precisely what role an Extra-Mural Department should play, i.e. just what should be the activities of the adult education arm of a university? What kinds of courses should it offer, to whom, and at what level?

To set the matter in perspective, Roby reviewed the major contentions of those whose great concern, indeed whose pre-occupation, appeared to be with "standards," as well as the arguments advanced equally strongly by others who urged a considerably more liberal philosophy, i.e. for university involvement in general adult education. He was, therefore, not surprised to find evidence of such controversy in the Caribbean, as is clear from the following comment:

> One would expect that there would be some opposition, even if all the work done with adults were of the highest quality. No change ever comes about in any university without vigorous and valid questions of the new . . . Resistance to change . . . is just as common today (Kidd, 1958, p. 27).

The very critical matter as to the kind of role the Extra-Mural Department should play, the kinds of programs in which it should engage, and the "level(s)" at which such programs/courses should be set was to remain an open and undecided question so far as the Extra-Mural Department of the University of the West Indies was concerned.

Roby Kidd's report is a masterful blend of relevant detail, and enlightening anecdotes and references, in which the last two are used to shed light on the first, or to help elucidate its nature and rationale. The history of the Extra-Mural Department and its development from 1949 to 1958 is traced with sympathy, and with an intuitive understanding of, and respect for, the creative and imaginative steps and strategies devised by the early standard-bearers to meet the varying and challenging needs of societies moving gradually, but impatiently, towards independence.

One of the outstanding characteristics evident in Roby's report is his ability to keep an eye on quality performance and outcome while recognizing that the medium and the context, geographical or otherwise, may require novel means and approaches if the all-important goals are to be achieved. He never took refuge in decrying solutions merely because they were different from those to which he was himself accustomed. We see this clearly in the following comment which introduces his "General Observations":

> How does one judge extra-mural work in a region as unique as this? Certainly to measure the number of classes or the subjects taught and the quality of class study would not be worth much. Each of the tutors in turn discovered that traditional paths were not for him; that he must improvise and develop educational activities desired by the adults with whom he was working and suited to the conditions under which they were living. The record of adaptation and invention, of effort in the face of unusual difficulty should have a place of honour in the history of the new commonwealth (Kidd, 1958, p. 119a).

We need to emphasize, however, that Roby was no naive, starry-eyed, impractical dreamer unaware of, or indifferent to, the realities of the situation. Numerous comments provide ample evidence of his realism. The following is only one such example:

> It is painfully clear that some of the most persistent difficulties confronting those engaged in adult education in the smaller islands will not quickly disappear. It may be necessary to devise a special strategy for these islands (Kidd, 1958, p. 119a).

On this point it must suffice to say that those persistent difficulties have indeed not disappeared and that even now, some twenty-seven years after Roby's report was written, efforts are still being made to find an acceptable special strategy for these smaller islands.

Roby was also uncanny in his ability to spot the kinds of problems most likely to present serious difficulty and to be most intractable of solution. Thus he early put his finger on one difficulty which was long to persist:

> One of the chief difficulties, or to turn it around, one of the chief opportunities of Extra-Mural work is that two objectives must be pursued simultaneously. The University College is the university of the entire region. It must be built up, maintained, and sometimes, defended. While taking part in this common goal, the tutor, at the same time, must keep in mind the needs of people in his territory for education, and their natural and proper concern about territorial development . . . The tutor must work both for the health of the University and of educational services in his territory (Kidd, 1958, p. 264).

The problem identified by Roby in the preceding extract was to remain a persistent one, for which no completely satisfactory solution has yet been found.

Nor was Roby blind to the need to accept, modify, and even discontinue programs and activities, or to change perspectives. This is clear from his insightful comment about the kind of role the Extra-Mural Department should seek to play, and how best it could approach that role:

> While the Extra-Mural Department ought to keep in touch with governments . . . and not duplicate sound efforts, it ought to keep the initiative and freedom to explore, demonstrate, and develop needed kinds of education. Conversely, from time to time it might turn over activities to government or other agencies (Kidd, 1958, p. 265).

The record shows that such developments have indeed taken place. Programs begun by the Department have been passed over to, or been taken over by governments and by other organizations, while the Department has encountered new challenges and has found new worlds to open up and conquer, new problems to tackle, new needs to meet.

We must add that no one more clearly saw the need for, and the possiblility of, flexibility as an essential characteristic of adult education in the Caribbean region than did Roby himself. One of his near-final comments dealt with this point in particular reference to financial control, but it applies equally to program offerings and other aspects of Extra-Mural work, as time has clearly shown:

> The work of any Extra-Mural Department differs in many respects from most University schools, faculties, or departments . . . But the distinguishing mark of Extra-Mural is flexibility, in choice of date, place, time, staff. There is no certainty that activities will happen every year or fall into the same period of time (Kidd, 1958, pp. 270-271).

This statement remains as true in 1985 as it was in 1958 when Roby saw with such clarity that flexibility is the essence of Extra-Mural work in the Caribbean. It is often said that the proof of the pudding is in the eating. The wisdom and foresight of Roby Kidd are evident in the fact that over the years those programs of the Department, and those branches of the Department which have been most flexible are precisely those which have flourished best and which have proved most successful in various countries of the region.

Roby visited the region again in the very early seventies, partly to do some writing but partly, also, to get some well-earned rest. Even so he found time to prepare and give a public lecture in Barbados, and once again to share with others the fruits of his own wide experience

During this visit in April 6-11, 1970, Roby also presented a paper on the "Needs and Objectives of Adult Education" at the Second Caribbean Regional Conference on Adult Education held in Georgetown, Guyana, and sponsored by UNESCO and the Government of Guyana. In his closing remarks at that Conference he shared with others his very insightful perceptions of the Caribbean, and it is a matter worthy of note that the region is still only awakening to the potential which Roby long ago so clearly sensed:

> The people of the Caribbean may still need to know themselves and to prove themselves, as most peoples everywhere need to do. But increasingly, they will need and they will find the courage and confidence, to be themselves. And when they do, who can tell what will be the contribution of such a people to the

wide world beyond the sea (Kidd, 1970, p. 61)!

But Roby's influence on, and association with, Caribbean adult education were not limited to these contacts. At the 1976 ICAE General Assembly held in Dar-Es-Salaam, when the Caribbean representatives urged that the Caribbean become an autonomous region within ICAE, Roby showed a characteristic sensitivity for the problem. As a result, and in spite of its relatively small size, the unique position of the Caribbean outweighed other considerations and in 1978 the Caribbean was accepted as an autonomous region by ICAE. The regional body became known as the Caribbean Regional Council for Adult Education (CARCAE).

Roby Kidd visited the Caribbean for the last time in 1981, when he attended the ICAE Executive Meeting and a Seminar/Workshop on "Adult Education: Training and Employment" held in Port-of-Spain, Trinidad. As rapporteur-general, he summarized the seminar in a statement which he called "Travelling Together: the Spirit of the Seminar." The excerpts from his report, presented below, are an accurate reflection of Roby's feelings about the Caribbean: awareness of its problems and confidence in the region's ability to overcome these. Above all, his statement is an excellent summary of Roby's own approach to, and philosophy about, adult education — that we "go on the road together;" that our differences need not be handicaps but may serve rather as stimuli, for "when difficulties and differences begin to exhilarate us, then we know that we are starting on the road towards success." Such was the man Roby Kidd.

In his summary as rapporteur-general, Roby noted the contributions being made by regional governmental organizations in the Caribbean; he also referred to the Caribbean-born guest speaker who, at the opening session, "was reminding us that self-reliance is not only necessary but possible, and that general education as well as job training is needed in smaller countries as well as in our society." He specifically referred to other Caribbean speakers who "reminded us that creativity does not end with the arts, but ought to get into the political processes, educational organizations, and into our own lives, action, and thinking," and that there remains "the challenge to make the most effective use of education, to meet with the daunting problems that lie in our way." He expressed the view that "the most memorable statements, to me at least and, I think to all of us, have come from the Caribbean region in which we are meeting" (Kidd, 1981, pp. 149–151). He continued:

Particularly, we rejoice in the hospitality and pioneering work of our host organizations and their officers and members. For the Caribbean Regional Council for Adult Education, we salute the tireless work of its Secretary, Esmond Ramesar, who has borne the brunt of the planning and organizing of the seminar . . . In addition to his CARCAE role, he has brought together the Congress of Adult Education of Trinidad and Tobago, as well as continuing the fine work of the Extra-Mural Studies Unit of the University of the West Indies. And then we have had the rich and diverse fellowship of adult educators from so many parts of the region; women and men from countries and territories of many languages: English, French, Creole, Dutch. A particularly strong contribution has come from the many women with us from all parts of the region; without their presence here we would have had a very unbalanced sense of respect and commitment among practitioners in the Caribbean. . . . We learned of the importance of the mother tongue and of the beauties of the various forms of the Creole languages and their significance, and that that is not just limited to the Caribbean; the notion is fundamental for development throughout the world. We became aware that "small is beautiful" and that from small, as from islands, often comes greatness of spirit . . . We realize, of course, that much of the business of the seminar is still unfinished, and that we still have a long way to go. But we have learnt of an emerging coherence and have been refreshed and energized by our differences . . . When difficulties and differences begin to exhilarate us, then we know that we are starting on the road towards success. But in all of this, we have a sense of travelling together, and the metaphor of "being on the road" has a deep meaning for adult educators. Thus, I conclude with a modern Greek poem based on the words of St. Francis:

> The roads of the entire earth stretch
> Before us; let us portion them
> Out in a brotherly way and start
> Our journey. Go into the open
> Air and set off along the main
> Roads, travelling in pairs, so that
> One can be a source of courage and

Comfort to the other (Kidd, 1981, pp. 149–151)

Important though these interactions were, Roby's interest in the Caribbean in general and in the development of adult education in the region in particular was not limited to these visits. As much as any other individual, he helped to shape and influence the development of adult education in the Caribbean, not directly but through those who were privileged to work with him during his lifetime. This is particularly true of those who studied under him during the years when he was Professor of Adult Education and Chairman of the Department of Adult Education at The Ontario Institute for Studies in Education (OISE). Indeed even after his Chairmanship had ended, he continued to teach graduate courses and to influence the thinking and philosophy of many students.

Mention has already been made of Roby's sensitivity to the culture of other peoples; to his rare ability to put himself in the place of others and to see things from their perspective. This exceptional trait had its counterpart on a personal level in his uncanny ability to sense when a student needed a word of encouragement. On such occasions the word was always given, the psychological boost provided, the encouragement offered at the very point in time when it made the greatest difference to many a hard-pressed student.

Roby was also one of the most readily accessible of professors. Despite his numerous national and international commitments, as well as his own teaching responsibilities, it was rare, indeed, for one of his graduate students to have to wait more than a day to see him – provided, of course, that he was in Toronto.

From time to time his students included persons from the Caribbean and these were later to return to their respective countries and to take back with them not only the degrees which they had earned under Roby's guidance and inspiration, but also, and as important on a personal level, they were to retain very happy memories of Roby both as a Professor and as a thoughtful and considerate human being. He was in many ways to serve as a model for such students, and it is doubtful whether any higher praise can be given.

Roby's association with the Caribbean did not, however, end with such student contact. In the middle seventies, a number of adult educators on the staff of the University of the West Indies and of the University of Guyana, who were past students of Roby or who had worked with him, took the initiative in promoting the establishment of a university course for teachers of adults. They also constituted themselves into an informal Steering Committee of what was subsequently to become the Caribbean Regional Council for Adult Education (CARCAE).

Roby welcomed these early efforts to set up a regional adult education association and to establish a training program for teachers of adults, because he was well aware of the scarcity, in the English-speaking Caribbean, of persons trained in adult education. He himself contributed very directly to the success of the venture by securing funds from the Canadian International Development Agency to help mount the first Certificate Course for Teachers of Adults ever to be provided in the region. Moreover, Roby was also largely responsible for securing assistance from a German funding agency for the same course, and it was on the basis of these two sources of funding that the certificate course got off the ground in the late 1970's. The continuation of this program remains a tribute to Roby and to his interest in the Caribbean region.

On occasion, also, Caribbean scholars were invited to take part in graduate seminars on comparative adult education. Former OISE students from the Caribbean who visited Toronto were always warmly welcomed by Roby, who showed a genuine interest in being brought up-to-date with respect to the region, its development, its prospects, and its problems, especially with regard to adult education. He was, of course, always ready to discuss matters relating to adult education, and was as unselfish with his ideas as anyone could be, ever ready and willing to share his own thinking on professional matters, and to give others the benefit of his insights. But despite his eminence in the field of adult education and his world-wide renown, Roby was an extraordinarily modest man, not prone to pontificate nor to lay down the law.

The death of Roby Kidd was a severe loss to persons around the globe as this volume of tributes testifies but, other than among relatives and close personal friends, there are few (if any) countries/regions in which his loss was more keenly felt than it was in the Caribbean by those who knew him well. For we in the Caribbean lost not only a fellow adult educator, and one of international standing, but a tried and true colleague of unquestioned integrity.

To those closest and dearest to him whom he left behind, we tender our sincere and heartfelt sympathies for the loss of one who loved, and was loved by, people in every country and in every walk of life.

Professor James Robbins Kidd was unique in being able to walk with crowds and keep his virtue, to talk with kings without losing the common touch. He was, indeed, a man.

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CHAPTER 7

INTERNATIONAL OUTREACH

S. C. Dutta

Roby was the most outstanding adult educator in the world, not just because he was the most travelled and best known who, in his turn, knew most of the well-known adult educators at the national and local levels, but because of his abiding belief in internatinal co-operation and "travelling together." He once said that "the metaphor of being on the road" has a deep meaning for adult educators. He was always on the road, hopping from one continent to another, proffering an international perspective and vision to adult education, and, through adult education, to mankind for building a new social order.

Roby was friendly and generous, with a strong sense of the mission of adult education. He liked most people, and most of them liked him. I met Roby for the first time in 1954, in Toronto, and from that time until he died, I received the utmost courtesy, support, guidance, and affection from him. In return, my respect for him grew. I shall always be grateful to him for what he made of me, and of the adult education movement in India. We had common perceptions about the goals and roles of adult education in developing countries, and he strove hard to give it form and content in these places.

Very early in his life, he was appalled at the misery and squalor of the poor people, and was concerned with means and methods of bringing about improvement in their lives. Therefore, my meeting with him in 1954 was really a meeting of kindred spirits, because I had come to the conclusion that adult education must become an instrument of social change. Immediately after 1954, Roby started talking about international co-operation, collaboration, interaction, and exchange; and urged CAAE to move forward.

Writing in *Food for Thought*, Roby said,

> We have recently received in the library a book from India, a report of the Indian Adult Education

> Association for the past 21 years. The report is edited by the General Secretary, S. C. Dutta, who was in Canada several years ago . . . It is interesting to note that the title of the report is *On to Eternity*, a title which reflects an interesting difference between ourselves and our colleagues in Asia. Because the CAAE has now survived a full quarter century perhaps we, too, should be planning for more than the next twelve months. If not '*On to Eternity*,' let us at least plan to do something significant in the rest of this century which some have claimed for Canada.

While Roby talked about "an interesting difference," he also talked about characteristics shared between India and Canada. In his article entitled, "Change with Consent", which appeared in the Souvenir volume of the Nehru Literacy Fund Drive, published by IAEA (Kidd, 1965), Roby stated that adult educators in India and Canada believe that "Man is capable of greatness, capable of freedom, to be encouraged, enlightened, and enlarged."

Talking about international co-operation, and Nehru's call to the Indian people (when Indians woke to Independence on August 15, 1947) to dedicate themselves "to the service of India and her people, and to the *still larger cause of humanity*," Roby concluded that India and Canada "will continue as friends and colleagues, and as companions on the long, long road that leads at last to *universal brotherhood*."

Roby's commitment to international development was an active one. He organized the Overseas Book Centre (1959), and the Overseas Institute (1961) which grew into the Canadian Council for International Co-operation. Thus, Roby reached out to peoples of other lands in a variety of ways with the sole intention of serving those who were in need of such service.

He also worked in the Caribbean, and India, and with many colleagues in various countries. He took on responsibilities in international organizations which I will mention later just to give an idea of the wide sweep of his interest – interest with the sole objective of educating the minds of *all* people of *all* lands so that they can learn to live together in peace and harmony.

Roby dreamed of humanity and universal brotherhood. The motive for most of his activities was to build a brotherhood of adult educators, belonging to *all* races, sexes, and countries, for establishing a new social order of free and happy people. This led him to the international field. For almost thirty-five years, he travelled round the world creating a group of friends wedded to the cause of adult education.

Roby was a creative thinker, a brilliant scholar and practical leader. Others will be writing about his scholarship and his thoughts. I only wish to highlight his role as a practical leader, a crusader, and an entrepreneur for the promotion and development of adult education throughout the world. Actually it is this role that earned him a lasting place in the history of adult education. As a leader of the international adult education movement, he stood head and shoulders above the rest. While Roby had a high degree of pragmatism he was, as indicated earlier, an idealist. And this unique blend of idealism and pragmatism helped him to become an apostle of international co-operation and human brotherhood. In many of his speeches, he appreciatively quoted Sir Rabindranath Tagore, saluting *The Gold of Humanity.* The following are the verses:

> On the shores of Bharat
> Where men of all races have come together
> Awake, O my mind
> Standing here with outstretched arms
> I send my salutation to the God of Humanity
> None live forever, brother, keep that in mind and rejoice
> Beauty is sweet to us because she dances to the same
>   fluting tune as our lives
> Knowledge is precious to us
> Because we will never have time to complete it
>
> Rabindranath Tagore

Roby was also an apostle of international understanding, because he believed that if human beings had a better understanding of one another, most prejudices would disappear and the ground would be clear for the building of a better world. I learnt a lot from Roby, but the greatest lesson I learnt from him was "that while we must break barriers within our own country, we must build bridges with other countries." It was this idea of building bridges that took Roby to China and Vietnam.

I was the Chairman of the Asian South Pacific Bureau of Adult Education, from its inception in 1964 until 1976. The bureau covered a large number of countries inhabited by vast populations, most of them poor and illiterate, with great variations in their perceptions, goals, hopes, and aspirations. In one of our Executive committee meetings, it was decided that instead of one monolithic structure with one chairman, we should think of carrying out our structure on a regional basis, and I was asked to draft a constitution. In the draft, I proposed four regions, one of which consisted of Laos, Kampuchea, Vietnam, and China. This proposal was accepted by the ASPBAE at its meeting held at Dar es Salaam, in 1976, along with the meeting of the International

Council for Adult Education. This proposal got the enthusiastic support of Roby. Actually, I was encouraged by Roby to make this proposal.

In this connection, I would like to narrate a small incident which shows Roby's thinking on the question of creating better understanding. The International Jury responsible for awarding the UNESCO Literacy prize was meeting in New Delhi. Roby was staying in the capital's posh five-star hotel, Ashoka. At that time, I used to live amidst foreign embassies and chanceries, very close to the hotel in Chanakyapuri, named after ancient India's famous economist and diplomat, Chanakya. Every evening, I used to walk up to his room to discuss some of the common thoughts and strategies for the promotion of adult education in developing countries. There was an outstanding educationist from the Soviet Union on the International Jury. He was also staying in Ashoka. Roby suggested that we should meet him. Fortunately for us, he was accompanied by an interpreter, who was with him when I rang him. He was kind enough to agree to see us immediately. The interpreter was not a mere professional interpreter but an outstanding educationist in his own right. Therefore, we were able to have a very illuminating discussion. It was then that we realized that without the Soviet Union and China, the international adult education movement will not be truly represented. Roby, in his characteristic way, started working towards bringing adult educators from these countries within the fold.

In 1954, when I first met him, it became clear to me that Roby was not satisfied with the narrow western goals of adult education, either as remedial education, as extra-mural education, or as discussion on current affairs. He was toying with the idea of adult education being a dynamic instrument for solving problems which arose after the Second World War. He was looking forward to the social, economic, and international dimensions of adult education. Therefore, when in 1956 I wrote that "adult education will be a harbinger of a new world order of free and happy people," Roby applauded the idea. At that time, I had written about the role and functions of [the] adult educator, stating that:

> He will assist in the establishment of a pattern of social behaviour and practices, of certain social values, which enable people to progress and establish a society based on equality of opportunity, and freedom of thought and action. He will prepare human minds to absorb technological changes necessary for such a society. He will, in short, assist with the development of cultural requirements of a new society that is being

evolved in the country.

Roby's support of these roles and functions of adult educators clearly indicates that he was aware of the emergence of the field of continuous learning. He also saw the need for professional training in adult education, and for encompassing values in behavioural practices. In the report to the annual meeting of the CAAE, in 1956, Roby spoke strongly about the importance of good personal training.

Some of the efforts to give momentum to professionalism in the field in Canada accelerated, and this concern for professionalism in adult education was partly responsible for Roby taking up an assignment first in the Caribbean, and later in India.

This was the beginning of Roby's shift to the international scene. After his Caribbean assignment, Roby started getting involved with UNESCO and other international organizations, and he became a world traveller. Earlier, in 1952, Roby went on a two-month trip to Europe during which he visited Great Britain and several other countries in Scandinavia and Western Europe, and addressed a UNESCO Conference on Workers' Education. The links with UNESCO, and his involvement in its activities, launched him on his international development work, and on his most fruitful and lasting contribution to adult education.

His sojourn in the Caribbean was very fruitful because he was able to get "an impression of the character and excitement of an enterprise in which a whole people in a new country are beginning to employ continuing education as a means of achieving self-determination and a more satisfying life" (Kidd, 1959). For the preparation of the report on *Adult Education in the Caribbean*, Roby talked with more than two hundred people. This itself was an educational endeavour, and Roby was "full of admiration for the conception of the Extra-Mural Programme of the University College and for the intelligence and courage shown in carrying it out under enormous difficulties" (Kidd, 1959). Roby was sure that the people could be helped to advance quickly, "if these efforts are guided by sound education." Roby's stay in those islands, his studies, and his discussions left two very lasting impressions. One he gained from a West Indian sociologist and lyric poet, M. G. Smith. This was: "Build now, while time is burning, forward before it's late." The second, he learned from H. D. Carberry:

> There shall come a time
> When these children in rage
> Who litter the streets
> Who know the crushing mastery of poverty

> And the curses of dirt and slovenliness
> Shall walk the earth with heads erect
> Masters of themselves
> Proud owners of a new world
> Admitting no inequality
> Feeling no inferiority
> Only a great wonder and humility
> At the destiny that will be theirs.

These two quotations which Roby included in his Report clearly indicate the way his mind was working, and the direction his theory and practice of adult education was to take in the future.

The most outstanding event of the decade in the field of adult education was the Second World Conference on Adult Education held in Montreal in 1960. Roby was elected its President, and the Conference brought out the best in him. The world at that time was passing through a critical and tense period of the cold war; and there was a wide feeling that the adult educators assembled at Montreal would also be influenced by the cold war, and would not be able to achieve any concrete result. This Conference was attended by two outstanding adult educators from India, Mr. Ranjit M. Chetsingh, founder and General Secretary of the Indian Adult Education Association and at that time its Vice-President, and Mr. J. C. Mathur, Indian Civil Service, then Director General of All India Radio who later became the Editor of the *Indian Journal of Adult Education*.

Roby worked hard with Chetsingh and a few others to achieve consensus, and eventually the Conference adopted an agreed declaration which is named the Montreal Declaration.

The Montreal Conference was successful in a professional sense because it placed the challenge of lifelong education before the world community, and urged "that the people everywhere should come to accept adult education as normal, and that governments should treat it as a necessary part of the educational provision of every country."

By his tactful handling, ability, and acumen, Roby emerged from the Conference as perhaps the most respected leader in the field of adult education at the international level.

In the closing moments of the International Conference, Roby once again propounded his philosophy which was to be his beacon-light:

> If there is to be a general advance in adult education all over the world then those responsible for it must know each other, must realize, indeed must feel, they

> share common purposes; must employ the most useful methods and techniques. It is possible for men and women to work together over vast gulfs of geography and colour and language, but only if they share a common body of knowledge and skill, and only if they trust each other.

And it must be said to the greatness of Roby that on March 21, 1982, he left a large number of friends, colleagues, admirers, and students in over 100 countries of the world who shared "a common body of knowledge and skill" and shared a common purpose.

Having established himself as an international development leader, Roby was requested, in 1959, to be the first chairman of the Committee on Adult Education, constituted by the World Confederation of Organizations of the Teaching Profession. He presided over the international conferences organized by this Committee in Washington in 1959, and New Delhi in 1961. The Indian Adult Education Association was asked to organize the 1961 Conference. A Report of the conference edited by Helen Kempfer and S. C. Dutta was brought out by IAEA (1961). One hundred and twenty-one participants representing thirty-three countries from six continents attended. Significantly, Roby in his summing up used the phrase "adult education fellowship," and declared, "an increase in international understanding and goodwill." This address clearly indicated the future course of his work, thought, and action. Roby said, "The most notable thing, of course, affecting our discussions was the fact of change. It is not enough to accept change, or to tolerate it, but to welcome it, to have reverence for order and at the same time have unflinching rationality running through." Another result was the confirmation of our belief, "that education can have an effect on all people, and all people can learn." Furthermore,

> The Conference has had its effects in deepening our present insights and bringing new insights. Deepening our understanding of the special difficulties and special opportunities of the teachers in adult education, and their special requirements of training. Deepening our understanding that man himself is the only reliable force for social change. Deepening our awareness that for all countries all levels of education for men and women are needed simultaneously; that in all countries there is a very great and significant role for women (Kemper & Dutta, 1961).

Before concluding Roby said, "But all along I think we have had in our mind the person who is being educated, the man or woman, about whose growth and development we are deeply concerned, the development of the free man, the development of the free soul," and he quoted Tagore's message and vision that we have for this work of ours in adult education:

> Where the mind is without fear and the head is held high:
> Where knowledge is free
> Where the world has not been broken up into fragments by
> narrow domestic walls
> Where words come up from the depths of truth;
> Where the clear stream of reason has not lost its way in
> the dreary desert of dead habit
> Where the mind is led forward into ever-widening thought
> and action.
>
> Gitanjali

A free man in a free society was the goal to which Roby dedicated the rest of his life.

This was one of the few occasions when Roby and I spent a lot of time together and talked about our future hopes and dreams. Both of us came from the non-official sector of the adult education movement, and both of us were able to establish good working relations with our respective national governments in order to jointly initiate adult education programs and projects; but in many countries this was not the case. Similarly, at the international level, both of us were not very happy at the direction and functioning of UNESCO. Both of us felt that, while we should make use of national and international governmental and intergovernmental structures, we should plan to develop regional and international non-governmental adult education organizations.

Most probably it was during this period that Roby came to know that I was working as General Secretatry of IAEA in a voluntary capacity, while earning my livelihood in All India Radio as a newscaster. In his characteristic thoughtful mood, Roby said, "Why can't I also take up a paid job and devote my free time to the promotion and development of adult education in all the countries which need me, with greater freedom." Perhaps this was the reason why he took up the General Secretaryship of ICAE in a purely voluntary capacity. Later, jokingly, he said, "In many ways I take cue from you." But this was more to humour and encourage me. To spend time with Roby was always to have one's imagination enlarged, and one's spirit rekindled. He always made one think and dream. He looked to the future, because to him the future was more important than the present.

On July 28, 1961, Roby presented a cheque of US $1,500 on behalf of CAAE to IAEA for its headquarters, Shafiq Memorial. In his address, Roby said,

> Paradoxically, adult education is the newest and oldest form of organized instruction. Men first learned from, and taught, each other. Later they arranged for the orderly instruction of children. Confucius had a school for his mature disciples long before there were organized schools for the young. Centuries before the beginnings of universities in Western Europe, thousands of years before the modern era of technical and educational assistance programs in which we are all so interested, scholars in their thousands travelled to India, as they might now travel to Oxford or Harvard or the Sorbonne;

And he added,

> Shafiq Memorial re-establishes an ancient tradition; it stands in the place of, upon the foundation of, notable schools for men and women; this is a national but also an international centre, which will be a symbol and a force affecting people everywhere.

It is our intention to make Roby's prediction come true. The Roby Kidd Foundation has been set up in India as a memorial and a tribute to the outstanding part Roby played in the promotion of adult education at the international level. The Foundation will stimulate the international co-operation in the field of adult education that was so dear to Roby. This is another manifestation of Roby's international outreach.

Reiterating that, "a remarkable feature of adult education is internationalism," Roby said,

> The greatest gift of India is not nationalism with its power to glorify or to profane – the gift of India is spiritual, one that binds people together; just as scholars journeyed to India in the past, so is India's influence extending far and wide today . . . There is a growing affinity between Canada and India. Our delegations work closely with yours; at the UN we serve on the same truce teams; we seem to share principles and practices that go deeper than consciousness.

In conclusion, in a voice which still rings in our ears, reminding us of our mission, Roby said, "The Shafiq Memorial, we are sure, will continue the age-old traditions of India, but will not be shocked by everyday wisdom; it is the pathway to the new, a centre of eternal childhood."

Roby, who had already gained a high reputation in international circles for his capacity and judgement, continued to make outstanding contributions to the field for the rest of his life, growing in stature, respect, and influence.

Following the Montreal Conference, Roby was appointed Chairman of UNESCO's Committee for the Advancement of Adult Education for a two-year term, and was re-elected in 1963 and 1965. Another instance of recognition of his work was that "The Creative Crusade," his address on the need for sharing and mutual assistance in the world community, was awarded an international prize by the Fund for Adult Education in 1960.

In this talk, Roby dealt with men and women who journeyed from their own land on various missions of technical assistance, their job being to help other men to help themselves; they go, not to destroy an enemy but to win a friend. Roby said, "The creative crusade accepts as an axiom that half the people of the world who went hungry to bed last night will no longer accept as their certain destiny that their mission must continue — the have nots are convinced that this condition of half-rich, half-starved must be ended." Roby emphasized the need for social justice on a global scale, and the need for world brotherhood. He also said that without continuing education people are not helped to help themselves, and quoted C. V. Narashimham, Associate Managing Director of the UN Special Fund as saying, "it seems to me that more attention has to be given to the development of the human being for whose benefit all economic development is primarily intended."

I have quoted extensively from Roby's various speeches to show that this world citizen was always talking and dreaming of world brotherhood, international development, social justice, and continuing education.

I propose to deal with three international conferences, one held in Udaipur, India, in October 1977, the second held at San Jose, Costa Rica, in July 1978, and the third held in Finland in mid-June 1979 to indicate Roby's international outreach — his creation of international brotherhood. Mention will also be made of Roby's visits to China and Vietnam. These will indicate his extensive international contacts, the agreements signed, the projects planned for international exchange of individuals and ideas, and the projects for promotion of adult education in developing countries. Together with these new ideas, I will touch on the impact they are having on the theory and practice of adult education in the so-called developed world. It is not for me to outline the basic changes taking place in the social, political, and economic structures of the developed and developing world as a result of the ideas and philosophies of adult educators; however, I wish to record that Roby was instrumental in initiating ideas which did identify the "alternatives," or "other way." This was his greatest contribution as a catalyst of alternative ideas for the development of mankind. The conference in Paris (1982) on "Authentic Development" epitomized the great life that this great world citizen lived and died for – a world free from poverty, inequality, injustice, violence, and conflict.

The Udaipur conference was held on October 12-16, 1977, on the Role of Workers' Organizations and Workers' Education in Integrated Rural Development. Nearly one hundred men and women from over twenty-five countries representing all continents attended the conference. Delegates included both practising adult educators and active trade unionists, all concerned with rural workers' organizations. Among their number was V. C. Deven Nair, then ICFTU Asian Regional President but currently President of the Republic of Singapore.

The participants agreed on a Declaration stating that integrated rural development starts with the needs of the millions of rural poor and seeks to involve all such people in the decisions and programs for their development. The action program suggested arousing the rural people's awareness that they have the intelligence and power to be self-reliant in solving their problems; allowing them to determine their own needs and problems according to their own views of social, cultural, and economic realities; and to identify solutions. The action program further suggested the development of workers' education through viable and independent organizations established and operated by rural workers. Thus, the Declaration carried forward the thrust already agreed upon at Dar es Salaam.

The conference revealed two things: one, that Roby was planning to work in co-operation with the trade union movement at the international level. This is a feature common to both IAEA and CAAE; and two, his ideas on development were shared by trade union leaders. Roby used this conference, the IAEA Annual Conference, and the ICAE meeting in planning his visit to China and Vietnam to bring adult educators from these countries within the ICAE.

A conference at San Jose, Costa Rica, was organized jointly by the International Council for Adult Education, the Inter-American Institute for Agricultural Sciences (IICA), and the Organization of American States (OAS). The theme of this conference was "Adult Education and Community Enterprises in Development." Simultaneously, the ICAE Sixth Annual Meeting was held. Over one hundred men and women representing thirty-one countries attended the conference. This provided a unique opportunity for information-sharing about the Latin American contributions to the theory and practice of adult and non-formal education. At the same time, delegates learned about the economic and social development work, and training program, undertaken by IICA (the OAS' specialized agency for the agriculture sector), and other institutions and groups in Latin America. The conference clearly demonstrated that far-reaching developments in adult education were under way there. The fact that the conference was inaugurated by the President of the Republic of Costa Rica, Rodrigo Carazo Odio, was proof of the importance given to adult education.

The focus in the conference was on the marginal and rural poor, and the recognition, by the agricultural scientists, of the essential role of adult education for technical and economic improvement, for participation and analysis of issues and alternatives, and for providing educational content that is directly relevant to the lives, needs, and aspirations of the rural poor.

The highlight of this conference, however, was the agreement for co-operation signed by the General Secretariat of the Organization of American States and the International Council for Adult Education. This was the first time that the OAS had entered into an agreement with a non-governmental organization, and was a tribute to Roby and to the effectiveness of NGOs. Thus, the San Jose conference marks Roby's outreach to the Latin American countries, and the ICAE's strategies to "Come to grips with the Latin American economic and political reality of unequal distribution of wealth, and of the means of production."

During the Seventh Annual General Meeting of the ICAE which was held in Finland in mid-June 1979 (about the time of the Murikka Conference on Peace Education), Roby stepped down from the Secretary-Generalship and became Treasurer and consultant in international relations. More than one hundred men and women from thirty-seven countries attended. Many participants stayed on to attend the international seminar on "Adult Education and the Future," organized by the Finnish Association of Adult Education organizations. This organization, just like IAEA, had many features that were dear to Roby. Strengthening international co-operation, and promoting world peace, social justice, and outreach, were fundamental to all the organization's adult education activities. Initially, the Association used these annual meetings to foster international relations and deeper understanding among adult educators everywhere; now, however, these meetings discuss issues of world-wide dimensions, with particular focus on human and environmental survival. A notable feature of these gatherings is that adult educators from communist countries, whose contacts with many parts of the world are often limited to formal meetings of intergovernmental bodies like UNESCO, feel at home and are welcomed to full participation.

The Murikka conference, by the end of the week, had reached a consensus on priorities for adult education efforts, because most of the participants were drawn together by their common concern for international economic and social justice, and world peace.

Now I come to the last great act of Roby as an international adult educator. His effort was aimed at bringing the Soviet Union, China and Vietnam within ICAE. The Soviet Union had started taking an interest in joining adult educators from other countries. Some representatives did start joining adult educators of other countries at ICAE meetings, seminars, and so on. However, in 1981, the ICAE established a three-year program with the People's Republic of China, designed to study and report on adult and non-formal education experiences in China. Phase one of the program consisted of visits to China by two small study groups, and the preparation and dissemination of materials for use both within China and abroad.

The first study group visited China from March 21 to April 14, 1984, under this project. An international seminar was held in China to which representatives of other countries were invited.

The ICAE – China Co-operation Project was developed under the direction of Roby Kidd. He started cultivating relationships with China by conferring with their Ministry of Education officials during the International Symposium on Literacy at Persepolis, Iran in September 1975. As a result of these and other discussions, Roby and Paul Mhaiki, the ICAE Vice-President from Tanzania, now with UNESCO, went to Beijing in May 1978, as guests of the Vice-Minister of Education. During 1978-79, Roby continued his contacts through correspondence with the Ministry of Education. The response was friendly, and a small planning team was invited to Beijing in early 1980. Roby and Chris Duke went to China in late April 1980. They had discussions with the Vice-Minister of Education, the Bureau Chief of Worker-Peasant Education Research, and two officials of the Chinese National Commission for UNESCO. These discussions revealed that the officials were convinced of the usefulness of relationships with the ICAE, and with other countries through the ICAE and ASPBAE.

The ensuing rapport and agreement demonstrate that Roby, as ambassador-at-large of education, achieved a major breakthrough in bringing China into the international adult education movement for exchange of information, ideas, and personnel. Enlarging the brotherhood of adult educators by bringing the most populated country within the ICAE was a great achievement indeed.

We may find it worthwhile to recall that Roby visited China for the first time in 1965. After his visit, he wrote, "To simplify, but not to distort too much, China is the creation of two schoolmasters: Confucius and Mao Tse Tung."

Later, in a paper submitted to the Commonwealth Conference on Non-formal Education, held in New Delhi in 1978, Roby made these significant points:

> The styles of both these societies (China and India) are profoundly educative, they form much of the character and substance of non-formal education; both countries value vocational education, and see that education associated with vocational improvement is central; in both countries, artistic skills and the development of appreciation of arts are valued; in both countries, communication skills are emphasized.

Later Roby and Paul visited Vietnam. Here the task was not so difficult. The Vietnamese were willing; however, their participation in international meetings was restricted because of financial constraints. About his visit Roby wrote, "We were convinced that adult education is a process and a movement that binds together those of different languages, cultures, ideologies; that all countries and peoples have much to contribute as well as learn."

As stated earlier, on March 21, 1982, Roby left thousands of adult educators in over one hundred countries who shared his dreams, hopes, and aspirations, with sentiments such as the following: "Those who will dare may lead the way to a better world for all," or "The great days are ahead, difficult and dangerous days but yet days in which the dragon of want may at last be slain, and the plagues of ignorance and hatred may be checked, in part at least, through the continuing education of men and women."

This chapter may give the impression that I have painted Roby as a superman; far from it – I have written these words primarily for what Roby *did*, and for what he inspired insignificant mortals like me to *do*. Roby was a gift to mankind because he always fought for human values. A humanist to the core, he supported ideas and work which would ultimately benefit the common men and women throughout the world.

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CHAPTER 8

CULTURAL AND HUMANITARIAN ACTIVITIES LEADING TO AN INTERNATIONAL ROLE AND FOCUS

W. A. Teager

> Make no small plans; they have no magic to stir men's minds.
>
> D. H. Burnham

As one looks at Roby's activities in the fifties and sixties, one cannot help but be impressed with the number of projects he undertook, some of them with great intensity. The wonder is not so much that he accomplished so much but that he did it while discharging with distinction his responsibilities as Director of the Canadian Association for Adult Education (CAAE) and later, in Ottawa, as Secretary-Treasurer of the Social Science and Humanities Research Councils of Canada. Among his main interests were:

Public Relations Society
Canadian Film Institute
Canadian Film Awards
Canadian Citizenship Council
Canadian Centenary Council
Joint Planning Commission
Indian-Eskimo Association
Peter Martin Associates
Frontier College
Bon Echo Foundation
Overseas Book Centre
Overseas Institute of Canada
International Co-operation Year
Readers' Club of Canada
Centennial International Development Program

These were all groups or programs to which Roby gave of his time, his expertise, his enthusiasm, and his capacity for hard work. If there was a trend that marked this period of his life, it was a growing interest in, and commitment to, international development. The focus was on education, particularly adult learning, and on inter-cultural understanding and friendship, but the thrust was international and it culminated in the formation of the International Council for Adult Education.

Through his travels with the CAAE, and particularly through his work with UNESCO, Roby had come to know many representatives of other countries, and his relationships with them were always warm and friendly. He recognized the difficulties most of them faced, and he empathized with them.

An incident in my home after Roby returned from the Caribbean illustrated his warm regard for the people with whom he had worked in Jamaica. He was visiting when a neighbour came in to see us. We were chatting pleasantly, Roby his usual charming self, when she mentioned that she didn't like Jamaicans. "Why don't you like Jamaicans?" Roby asked quietly. "Because they don't make good servants," was her reply. With quite uncharacteristic rudeness, Roby snapped, "Madam, I would not make a good servant either." He had no patience with people who were prejudiced.

With one exception, Roby received no remuneration from any of these organizations mentioned. The exception was the Public Relations Society in which his friend, Walter Herbert, was actively interested. Walter chuckled as he recalled what happened:

> I dragged him into the Public Relations Society. Roby was the first examiner for our accreditation program and I have a letter at home still in which the President of the society had written him and asked him if he would accept the position – and it was a paid one – not much – of chief examiner. In the copy of his reply he (Roby) said, "Yes, I will take it on if Walter Herbert will be one of the examiners."

Roby loved to have a little fun with his friends and this was his return poke at Walter.

The Canadian Film Institute

Roby had always been interested in films. He was one of the instigators of the Canadian Film Awards. He took a great interest in the Canadian Film Institute (CFI), and was responsible for getting Charles Topshee, an adult educator from Nova Scotia, to the CFI in 1955. Roby served on the Board of CFI for a number of years and became a firm friend of Topshee. In 1962, Topshee went to Basutoland (now Lesotho) to work with the University there as Extension Director, and the two kept in touch. It was a great blow to Roby when Charlie died shortly after his return from Africa (Mrs. C. Topshee, personal communication, March 22, 1984).

Roby also was interested in Crawley Films and was a friend of Budge Crawley. Michel Crawley, Budge's daughter was one of his early helpers in the office of the Overseas Institute. Through the Institute Roby encouraged a committee of ladies who met to review and evaluate films. The emphasis was on films for use with children, but evaluations were also circulated on films dealing with international development.

Motion pictures interested Roby greatly. For a brief period he had tried his hand at cinematography. This came about when he found he was going to be in Europe in the summer of 1952. What a chance to attend the 15th Olympiad being held in Helsinki. Encouraged by the CBC, he borrowed a motion picture camera, and took a crash course in how to use it. Then he dashed about in Helsinki on a bicycle toting the equipment and filming whatever events he could cover in that way. The results provided quite a good if somewhat shaky view of many of the events – not good enough, Roby thought, to persuade him to take up cinematography seriously.

The Canadian Citizenship Council

Roby's activities in the fifties and sixties would be incomplete without mention of the Canadian Citizenship Council (CCC). He did his doctoral thesis on the Canadian Council on Education for Citizenship (CCEC) which was the forerunner of the CCC; and his brother John Kidd was the Director of the CCC from 1947 to 1960. John wrote several papers on citizenship including a booklet, *New Roots in Canadian Soil* (J. P. Kidd, n.d.). In the introduction, John acknowledged Roby's help with some of the material. Roby was on the national consultant list for the CCC.

Roby and John were very close and worked together on several projects: the Bon Echo Foundation, the Canadian Centenary Council, the Joint Planning Council; and they were often together at the "luncheon club" at Sammy's in Ottawa, a gathering spot for a group of their friends with similar interests (W. B. Herbert & J. E. Robbins, personal communication, Feb. 6, 1984). So there were many opportunities for them to exchange information and for Roby to keep up to date on the work of the Citizenship Council.

Roby's interest in new Canadians and their problems was perhaps of some significance in his initial contacts with Kurt Swinton, Dora de Pedery-Hunt, and the Markgrafs, about whom further mention will be made below. However, the relationship he established with them, which blossomed into lifelong friendship, was based more upon his ability to recognize and appreciate outstanding talent. Walter Herbert tells of one instance:

> He (Roby) got interested in Allen Sapp, a Cree, I think. As a young man Allen had TB and took up painting . . . became really a fantastic painter of the Canadian scene . . . Well, Roby was a main push behind the Allen Sapp story.

Here again Roby's interest in Canada's native peoples – discussed later in connection with the Indian-Eskimo Association – and his ready recognition of genuine ability led him to give all the support he could to a promising artist.

The Canadian Centenary Council (Hanna, 1968).

Keenly interested as John and Roby were in their country, it was natural they should talk about the forthcoming hundredth anniversary of Confederation. The result was that the CAAE joined with the Citizenship Council in sponsoring, on May 6, 1959, a first conference on "Planning Ahead for Canada's Centennial," then fewer than eight years away. Thirty-two representatives of different organizations attended. A second meeting was held in February, 1960 with Walter Herbert as Chairman. John Kidd made a strong statement to stimulate thinking, and Roby spoke on "Emphases and Objectives."

Three months later, on May 17, 1960, the Canadian Centenary Council was formed when 80 delegates met in Ottawa. The Council aimed at making it possible for Canadian voluntary and other non-governmental organizations to participate in the Centennial observances. The Centennial Commission, the federal agency with John Fisher as Commissioner, was not established until January, 1963.

Most local groups interested in Centenary activities became members of the Canadian Centenary Council which linked with Expo '67 and the Centennial Commission in a tripartite, co-ordinating secretariat. Also, the Council set up Youth Advisory and Ethnic Advisory Panels in 1966, to ensure the optimum participation of youth and ethnic groups. The Council brought together in one agency, representatives of religious, educational, cultural, recreational, labour, and business groups (A. M. Clarke, personal communication, Jan. 31, 1984). Two hundred and fifty voluntary organizations participated, as well as more than 600 corporations from business, industry, and commerce.

The E. B. Eddy Company sponsored a half-hour film, produced by Crawley Films. Roby appeared in the film along with such distinguished Canadians as Vincent Massey, A. Y. Jackson, Marius Barbeau, Maurice Richard, and others.

As Executive Director of the initiating agency, the CAAE, Roby played a prominent role in the beginnings of the Council; and he was active throughout as a member of the Board of Directors. Roby was the one who asked the second conference, in 1960, "Can we have a touring Canadian exhibition on wheels for the Centennial, one which could be seen in each and every province, showing Canada to Canadians?" Seven years later the Confederation Train became a highly visible and very popular feature all across Canada (Hanna, 1968).

At the final meeting of the Council, early in 1967, Senator Norman A. M. MacKenzie paid special tribute to the Council's founders, Dr. Roby Kidd and Colonel Hugh M. Wallis. A formal resolution of that meeting also paid tribute to John Kidd, who had died in 1962.

The Joint Planning Commission and Indian-Eskimo Association of Canada

The Joint Planning Commission (JPC) was an all-inclusive body representing Canadian voluntary organizations. Ned Corbett, Director of the CAAE at the time, John Robbins, then Director of the Canadian Council on Education for Citizenship (later the Canadian Citizenship Council), and Walter Herbert, Director of the Canada Foundation, were influential in setting it up. Herbert served as Chairman for fourteen years.

The JPC was established as a wing of the CAAE, and Roby worked closely with it as it became a unique and valuable clearing-house for the organizations involved. Roby wrote a letter to some key people in the JPC, dated November 7, 1952, following his trip from several European countries, in which he said of the JPC, "This extraordinary organization of ours . . . the Joint Planning Commission, is the wonder and interest of people in every other country . . . Others are keen to learn from us how many and diverse interests can find common ground and be of assistance to each other."

It was at a meeting of the JPC that a proposal was put forward to study the problems of the native peoples of Canada. As a result, Roby set up the National Commission on the Indian Canadians in 1958. Clare Clark was appointed chairman (W. B. Herbert, J. E. Robbins, C. W. Clark, personal communication, Feb. 6 & Feb. 20, 1984). Two years later the Commission became independent of the CAAE, and Clare Clark became the first President, an office she held from 1960 to 1965 (C. W. Clark, personal communication, Feb. 20, 1984). In 1958, John Melling, who had been doing extension work with Leeds University in

England and wanted to come to Canada, was appointed Executive Director. The name Indian-Eskimo Association of Canada was chosen, and the organization was incorporated under that name (C. W. Clark, personal communication, Feb. 20, 1984).

Roby had persuaded Alfred (Alf) Best, who had served in the same capacity for the Bon Echo Foundation, later the Overseas Institute of Canada, and the Overseas Book Centre, to be Honorary Solicitor (R. A. Best, personal communication, Jan. 22, 1984). Best and his partner did a great deal of work for the I-EA in its early years.

Melling was succeeded, in 1963, by Ernest R. McEwen who believed strongly in the thrust of the I-EA, which was to enable the native peoples to organize themselves. But some of the native leaders wanted to speak for their groups themselves, and they urged a change of name of the I-EA to reflect this. They also asked the I-EA to support their role under the new name, to assist them in raising necessary funds, and to sponsor an in-depth search of native rights. McEwen left early in 1970 to work with the Citizenship Branch of the federal government in developing policy for involving native groups in "participatory democracy" (E. R. McEwen, personal communication, April 6, 1984); and Allan Clark, the Assistant Director of I-EA, succeeded him as Director.

In line with the requests of the native leaders, the name was changed to Canadian Association in Support of the Native Peoples (CASNP). By 1973, the native groups were taking more and more responsibility. CASNP thus became a supporting organization working in co-operation with the Indian Centre in Toronto, and with groups across Canada.

Roby was involved only incidentally in the ongoing operations of the I-EA once it got well under way. He was a prime mover, however, and his initiative and support had been important, especially in its beginnings (C. W. Clark, personal communication, Feb. 20, 1984). Hence he made a substantial contribution to the recognition of the case for natives' rights in Canada, and to the steps that have now been taken towards a just settlement of their claims.

The Readers' Club of Canada and Peter Martin Associates

Peter Martin, who assisted Roby at the CAAE, had an idea to bring Canadian books to the attention of the Canadian public through a regular series of readers featuring reviews, poetry, and so on — all kinds of Canadian writing. He talked about his idea with Roby whose response was typically forthright. "You should do it," he said.

That was all the encouragement Peter needed. In 1959, he and his wife, Carole, started the Readers' Club of Canada. Roby backed up his verbal encouragement with practical help. He put a little of his money into the venture; he recruited friends and associates as members, and he accepted the Chairmanship of the Board. Peter's tribute to Roby's part in the project is genuine and warm. "Roby was enormously helpful," he says. "A great many people became involved because Roby thought it was a good idea."

The Club undertook two projects: one was the publication of books by Canadian authors; the other was the circulation, every four weeks or so, of the *Canadian Reader*, a potpourri of reviews and other writings by Canadians. But the project was ahead of its time, and government support was very slow in coming. Roby arranged a chattel mortgage of some $4,000 through the Overseas Institute. But it was not until the mid-seventies that any grants were secured from the Canada Council (P. Martin, personal communication, April 9, 1984).

A Martin book in which Roby took a personal interest was ***The Gibson's Landing Story*** (Peterson, 1962), a record of a village on the Sunshine Coast of British Columbia, and of the people who settled there. Roby spent his boyhood and teen summers at Gibson's, and some winters too. He knew the author, Lester R. Peterson, who later became the high school principal and a youth leader in the area. Still later in his life, Peterson was a prime mover in establishing the Gibson's Museum for which he was the first curator. Roby gave Peterson's book his whole-hearted backing, suggested a designer for it, and wrote the introduction. That introduction reflects his interest in, and his feeling for, the people of the place even though he was so young at the time (Peterson, 1962).

It seems ironic that, although J. S. Woodsworth, the "saint of politics," ministered in the Methodist Church there just after the first World War, and people like Peterson and Roby grew up there, the village is known today primarily because it is the setting for a CBC television series, The Beachcombers.

In the mid-seventies the two operations, the books and the periodical, were separated. Carole undertook the presidency of Peter Martin Associates, Peter the presidency of The Readers' Club of Canada. There were problems, however, and *Saturday Night* took over the operation of The Readers' Club in 1978, only to close it out about a year later. Then, in 1981, Carole was offered a position with the Canada Council, and Peter Martin Associates was turned over to the Book Society of Canada Ltd. (Martin C. & Martin, P. personal communication, March 15 & April 9, 1984).

Thus ended one of Roby's favourite projects.

Frontier College

Roby was a great supporter of Frontier College. The College places college students to work in the summer with labour crews on Canada's frontiers. During their off hours, and to some extent as the work is being done, the students teach the workers English or French, numbers, and other subjects. Roby's son, Ross, had served with Frontier College while a student at McMaster University, working and teaching with crews in Saskatchewan, Ontario, and British Columbia. Later, in the early seventies, Roby came on the College Board of Directors. He chaired several committees, visited a number of the work-sites, and gave the theme address at the 75th Anniversary Celebration Meeting. He received, posthumously, the Fellow of Frontier Award, an award that is not given to sitting members of the Board.

The Bon Echo Foundation (BEF)

The Bon Echo project encapsulated many of the things that interested Roby: adult learning, arts and letters, films, forums, theatre, recreation – the whole range of Canadian culture, not to mention the great Canadian outdoors. Roby envisioned it all being brought together at beautiful Bon Echo, and the vision stirred his being.

Situated on a bay of Lake Mazinaw in Ontario, about midway between Toronto and Ottawa, the site is one of the most beautiful in the Canadian Shield. Fronting it across the bay is a magnificent rock face rising some 400 feet from the waters. Indian pictographs on the rock are a visible reminder that the Algonquin Indians had gathered here for their councils. They had named it Nan-si-nay or place of meetings. The modern name, Bon Echo, has been given it because of the awesome acoustics associated with the rock (Denison, n.d.).

Well-known authors Flora MacDonald Denison and her son, Merrill, then a boy of eight, first stayed at the property in 1901. They fell in love with it. Flora MacDonald purchased the property in 1915, and the Denisons made it a gathering place for artists, writers, and thinkers. Horace Traubel, a companion and biographer of Walt Whitman, was one of these.

In 1919, shortly before Traubel's death, a dedication ceremony in Whitman's memory was held at Bon Echo, on the centennial of the poet's birth. A year later an inscription, visible from the

Denisons' property across the lake, was carved on the face of the rock reading, in part:

OLD WALT
1819 – 1919
Dedicated to the Democratic Ideals of
Walt Whitman
by
Horace Traubel and Flora MacDonald

Bon Echo attracted young foresters as well as writers and artists, and it became, from the mid-twenties, something of an unofficial forestry research centre (D. MacDonald, 1973).

Later, in the mid-thirties, and subsequent to periodic discussions between Denison and provincial officials, the Provincial Government accepted in principle the gift of the property as a study centre. However, a site deemed to be more suitable for the government's purposes was found at Dorset, and the tentative agreement with respect to Bon Echo was dropped.

Merrill Denison continued to think in terms of turning the property over for an educational and recreational centre. Roby had come to know Denison and the site and, in 1955, a group of interested people got together with Denison and Roby, and formed the Bon Echo Foundation with Roby as Chairman of the Executive Committee.

It appears that Merrill Denison was a difficult man with whom to reach a definite agreement, perhaps because the Ontario government's interest in the place was still a factor in his thinking. Roby tried to get Denison to commit himself to deeding the property to the Foundation, but for some time his efforts were to no avail. Alfred Best, the honorary legal counsel for the Foundation, recalls one attempt to pin Denison down:

> Denison was up from New York with a friend . . . and we met, the four of us, in the old CAAE office . . . We had a rather lively and humourous discussion for a while. But neither I nor Roby could pin Denison down to committing himself that, in fact, he would deed the property over to Bon Echo.

It appears Denison finally came around. On May 17, 1955, the Ottawa Citizen carried an article announcing the gift of the property to Canada by Merrill Denison, and preliminary plans for the Bon Echo Foundation.

In June of that year, Denison hosted a special meeting at the site to commemorate the one-hundredth anniversary of the publication of Whitman's *Leaves of Grass*. Members of the Canadian Authors' Association attended. One of the speakers was John Fisher of the CBC (D. MacDonald, 1973). In announcing the event, a flyer prepared by Denison, and printed by the *Tweed News* read in part:

> The property is presently held in trust by the Bon Echo Committee . . . pending the formation of a non-profit foundation whose aim will be the provision of facilities for a national and international conference centre. The costs of exploration and planning are being borne by John Labatt Ltd.

This announcement, dated June 15, 1955, went on to list the members of the committee, headed by J. R. Kidd of the CAAE.

Roby and his brother John envisioned a conference and training centre comparable to the Banff School of Fine Arts in the West, and they threw themselves into the work of planning with zeal. John settled on the site with his family in the summer of 1957, and put an extraordinary amount of time into planning, organizing, and labouring around the property. Six groups plus a number of individuals attended that summer. They included a "National Seminar on Education for Citizenship" arranged by the CAAE and the Citizenship Branch (12 days), a "Canadian Youth Hostels Conference" (2 weeks), the Ottawa Art Association (1 week), and a Boy Scout group who helped with clearing. Total attendance was 243 plus twenty or so members of the Alpine Club who camped there several weekends (J. P. Kidd, 1957).

Meanwhile, Roby was engaged in endeavouring to raise funds. At the end of that first summer, he wrote a lengthy letter to the members of the Bon Echo Committee. In part his letter read:

> I have also taken the representative of one American Foundation to Bon Echo, shown one motion picture to the staff members of another large American Foundation, and discussed the project with staff members of two additional foundations. The interest is very keen and as soon as we have made a start *with Canadian funds* (underlining Roby's) we should be able to raise up to $250,000 from these American sources. But our start must properly be made with sums raised in Canada.

However, it appears that not enough attention was given to raising the necessary funds in Canada; indeed, the Committee lacked the corporate strength necessary to the task.

There was one more quite successful summer of actual programs; quite successful given the limitations imposed by the eight small, rustic buildings. John, as Acting Secretary and Manager, and his able wife, Joy, worked hard and were able to demonstrate the possibilities for the future. But in 1959, Merrill Denison formally granted the property to the Government of Ontario to be used as a Provincial Park.

The Foundation went into limbo for some time afterwards. Other sites were investigated without success. Alfred Best smiles today as he recalls the number of inquiries made to his office in the next year or two, by individuals and groups who had seen the name "foundation," and were requesting grants of money.

The demise of the Bon Echo project was a bitter disappointment to John Kidd who had put so much work into it. Roby, too, was disappointed; the Centre at Bon Echo was one of his fondest dreams. But whereas John was actively engaged in a few projects, Roby had many on the go, and losing one of them was not such a jolt for him. Also, he was already involved with the books for developing countries project, and thinking more and more about the needs of the developing areas of the world. This led him to the idea of an Overseas Institute which might serve in several ways to give impetus to, and in practical ways assist, Canada's contribution to international development. By early 1962, the organization which had been the BEF had become the Overseas Institute of Canada (Bon Echo Foundation). The combined name was used for a while with little activity, but soon the BEF was dropped. Then, in April 1965, Roby wrote to Alf Best advising him that all the directors of the BEF had agreed to surrender its provincial charter, and that the board members of the Overseas Institute had been so informed.

Roby had been negotiating with the Ford Foundation for an inaugural grant, and the Ford people agreed to the change, giving the OIC a funding base of $60,000. So, out of the ashes of the BEF came a new organization, the Overseas Institute of Canada, and its major function, the Overseas Book Centre

The Overseas Book Centre and The Overseas Institute of Canada

The Overseas Book Centre (OBC) started as a totally volunteer effort in Toronto, in the late fifties, inspired and organized by Roby in co-operation with Harry Campbell and Kurt Swinton. Campbell was then Director of the Toronto Public Library with a background of experience with UNESCO. Swinton was then the President of Encyclopaedia Britannica in Canada. They were well aware of the desperate lack of books in the developing countries, and aware also that large quantities of books were becoming surplus in Canada each year, only to be burned or shredded. They agreed to do something about it (H. Campbell, personal communication, Jan. 19, 1984).

In the past there had been occasions where, in a small way, individuals or groups had sent some books overseas. For example, in 1956 Helen Tucker, later President of the Voice of Women in Canada, had taken the lead in arranging a shipment of 250 books for a Peace Library in Hiroshima, Japan. Harry Campbell selected the books for that gift (H. Tucker, personal communication, Jan. 20, 1984). But it was not until Roby took the initiative that anything was done in a formal way. He, more than anyone else, was responsible for founding the organization which became the OBC.

Kurt Swinton provided space in the Encyclopaedia Britannica warehouse in Toronto where volunteers could collect and pack books. A committee was formed and Marion McFarland, a member of the United Nations Association, was hired part-time as Secretary-Manager. Roby found money to pay her.

Harry Campbell arranged for some useful surplus books to be turned over by the Library. Publishers, schools, colleges, professional groups, and individuals donated other books. The Saguenay Shipping Company, a subsidiary of the Aluminium Company of Canada, undertook to transport OBC books to the Caribbean area free of ocean freight charges. Other shipping firms and several trucking companies followed suit with free or subsidized transport. As the Overseas Institute came into existence, the OBC was put under its aegis.

The Overseas Institute of Canada (OIC) was a product of Roby's imaginative planning, as was the OBC. The OIC arose out of a meeting in Toronto in April, 1961. As was indicated earlier in connection with the BEF, the terms of reference of the BEF were sufficiently broad to include international activity; and because the BEF's primary objectives were not readily realizable, it seemed convenient to tie in the OIC. The move proved to be a masterful one. When the BEF failed in its plan to set up a conference centre, the BEF name was simply dropped and the OIC was on its way.

Here it may be helpful to an appreciation of how Roby worked, to comment on the man. His capacity for work was remarkable. While very much involved in the affairs of many organizations, intensively so in some instances, he managed to write countless articles and pamphlets, and to give all kinds of speeches, as well as to travel quite a lot. He was forthright in the way he went about working towards his objectives. He seemed to regard bylaws as necessary evils, and to avoid them as long as possible. He tended to be vague in approaching people to take on responsibilities as board or committee members, which contributed to some turnover of personnel from year to year. He was sometimes a little vague about other things. He would announce, for example. "The following have been invited," when it was not clear whether those listed had yet had a chance to respond. In fact, it might turn out that letters were just then on the way to some. He tended, too, to "run" meetings sometimes. There was a little joke among some of his associates that he could write the minutes of a meeting before it was held (A. L. Hepworth & C. Hibberd, personal communication, Jan. 30 & Feb. 18, 1984). But his methods achieved impressive results and, while they drew mild and good-natured criticism from some, they drew strong support and commendation from others.

Roby was a tidy workman. He kept his desk clear, with writing materials handy so he could sit right down and go to work.

As Alan Clarke points out, he was a master of networking, that is, he cultivated a network of individuals, far and wide, whom he knew or had met sometime, and if anyone spoke about needing a staff position filled, or wanting to move to a new position, or requiring advice about something, Roby could instantly say, "Try so and so."

Walter Herbert and John Robbins speak with some nostalgia of the group which used to meet informally for lunch at Sammy's place in Ottawa. The gathering included John Robbins, (until he left to take on the Presidency of Brandon College), Walter Herbert, John Kidd, Charlie Topshee, Alan Clarke, and Roby, although they were not all in the group at the same time. Walter recalled, "John (Robbins) and I would bring to those meetings . . . people from the academic world and from business, and Roby would meet them for the first time and a year later he'd be using them."

Roby's absorption and retention of information was quite phenomenal. Clarke observes that he could come into a meeting of a group which had not met for some time, sit down, and pick up a conversation where it had left off previously.

Roby was genuinely interested in people and never hesitated to help them if he could, or use them if he needed. He was quick to spot and appreciate talent, as mentioned in the case of the Cree painter, Allen Sapp. Dora de Pedery-Hunt, distinguished sculptor-designer was a refugee from Hungary after the second World War. Eventually, about 1950, she visited Walter Herbert (Canada Foundation) in Ottawa. Roby was in the next room and she met him. She says of him:

> He had a lovely, warm, human way of talking to someone and I needed encouragement. Roby could see I had difficulties and tried to help . . . I could never ever get at all anywhere without the help and friendship of people like Roby. He really meant a great deal in my life . . . There is an imprint of Roby on me, I know that, and I'm a little better because of it . . . Impossible not to love the man.

Mrs. de Pedery-Hunt designed the logo for OIC, and medallions which were used as awards during ICY. Later, she also designed the logo for *Convergence*, the journal of the ICAE, which Roby edited. She designed a chapel of shell-concrete construction which impressed Roby who tried hard to find a way it could be used: with the Company of Young Canadians, as an inter-faith place of worship, at the United Nations site in New York, as a special memorial to those who lost their lives as a result of international service abroad.

The memorial to the people who served in the cause of international development was one of Roby's cherished ideas, but he never managed to get support for it. Early in 1965, he wrote in *Food for Thought*, the CAAE's publication:

> It is to be hoped that before long some fitting memorial may be established for those men and women of the United Nations, and in other places. However, our first attempt to do this at UN headquarters has not succeeded. Since the missions on which some of them were engaged, that of Dag Hammerskjold for example, were themselves the subject of international dispute, it is not possible yet to have unanimous support for recognition of their devotion. However, this should be done in the most appropriate way possible before any of their achievements are forgotten.

Mrs. de Pedery-Hunt says, "Roby never gave up. He tried several possibilities . . . If it ever gets built it will have Roby's name on it somewhere" (de Pedery-Hunt, personal communication, Feb. 7, 1984). Margaret Kidd now has a small bronze model of the chapel given by the artist.

Peter and Traudl Markgraf, now widely recognized for their fine serigraphs of the British Columbia coastal scenery, speak similarly, and their experience throws light on the way Roby got ideas and plunged into acting upon them. Traudl wrote to me (in a letter dated February 3, 1984) about one of Roby's visits to their home, then in Hudson Heights, Quebec, and what came of it. Roby had taken great interest in the silk-screen prints the Markgrafs were then doing of works by Canadian artists. Traudl wrote:

> Roby became very pensive . . . and then all of a sudden he turned to us with beaming eyes and a slight smile and said, "How would you like to go to Jamaica?" Then he, very enthusiastically, outlined his plan to us. He had been saddened about the fact that some of the best Jamaican artists sold their paintings to tourists and this deprived the island of very good native art-work. He saw a solution of this problem in reproducing some of the paintings and selling the reproductions through commercial outlets – in this way creating a kind of rotating fund that could be used to reproduce more paintings (and original art would stay in Jamaica as a heritage for the Jamaicans). The idea sounded simple, and Roby's enthusiasm was certainly catching. We proved this by acting in a way that we normally would *not* (underlining hers, T. Markgraf, 1984).

Traudl went on to describe how they were sent to Jamaica by the OIC and chose paintings, with the help of the Jamaican Institute and other experts, insisting that they had to take them with them right away. In one instance, they showed up late at night – together with the artist – in a private home, and convinced the owner to agree that "we had to take the painting off the wall right then and there." And her letter went on:

> I think we thought that we had to keep Roby's idea out of bureaucratic procedures and that we better apply Roby's way of achieving things by unorthodox means. And then he gave us quite a shock by mentioning – sort of "by the way" – that there were no funds available to pay for the four editions. But this "unimportant little detail" would be solved right away. He took Peter to a meeting of Alcan (the Aluminium Company of Canada), and in his most charming way convinced the members of the board that they wanted to back this wonderful program. To our surprise (and relief!) they did (T. Markgraf, personal communication, February 3, 1984).

The project was not the success that Roby hoped it would be. Many of the reproductions were sold in Canada but only some of those sent to Jamaica were sold. The Markgrafs reported: "The plan watered away due to petty jealousies and political intrigues – according to one of the Jamaican artists who visited us later in Canada" (T. Markgraf, personal communication, February 3, 1984).

There was a messianic quality about Roby – messianic in the best sense of the word. He believed he had a message and a task whose time had come, and he tackled both with an enthusiasm that was infectious.

In 1962, as he conceived the idea of the OIC, he wrote a paper: *An International Development Program for Canada* (Kidd, 1962). In part it was prophetic. He outlined some objectives with respect to international development, among them:

- An information program
- Support and encouragement to Canadian organizations
- Finding people for service abroad
- Study and research

And he added:

> We believe that an excellent beginning in all these tasks can be achieved in two to three years. At that stage the "institute" should reorganize or place its experience and resources within a larger organization or authority which will have then emerged.

On the matter of organization, Roby proposed, "an immediate beginning to be made within an institution already in being, the Bon Echo Foundation." And he concluded:

> If there is anything in the doctrine of leadership by a middle power, if Canada does have a special mission among the nations, it is in international development that it will best be shown. We are proposing a modest but essential means by which this initiative may be evoked.

It is interesting to reflect now upon the extent to which those things that Roby envisioned, and worked to initiate, actually have come to pass (A. M. Clarke, personal communication, Jan. 31, 1984). Not all of them have come about directly through the work of the OIC, but we now have a widely recognized research centre in Canada: the International Development Research Centre (IDRC). We now have an effective umbrella organization working with the non-governmental organizations, the Canadian Council for International Co-operation (CCIC). We now have strong, effective organizations finding people for service abroad: at the governmental level, the Canadian International Development Agency (CIDA); and at the voluntary level, the Canadian University Service Overseas (CUSO), the Canadian Executive Service Overseas (CESO), and World University Service of Canada (WUSC), to name just three. One could think of other organizations that now fulfil one or more of the objectives Roby delineated.

To continue about the OIC, Roby was able to announce, early in 1965, the receipt of a further grant from the Ford Foundation, this one for three years in the amount of $150,000. In the booklet, ***Adventure in Development, Stage Two,*** he wrote:

> In the face of accelerating need, it should not be impossible to put to good use every dollar that can be found, taxed, begged, or borrowed. Perhaps the "principles and practices" (quotation marks Roby's) may have to be bent a little, or stretched a little, or improved a little (J. R. Kidd, n.d.).

Here, in the last sentence, is an interesting side to Roby: an ethical man, he nevertheless found it practical to "bend principles" if it would help in achieving an objective that he considered worthy.

The full story of the OIC and its accomplishments cannot possibly be detailed in the space allowed here. Until he left for the project in India, in 1965, Roby *was* the OIC. In addition to many seminars and meetings, the OIC sponsored or co-sponsored several major conferences that did much to give impetus to Canada's efforts in international development. These included a "Conference on Overseas Aid" in mid-May, 1962, for which the Canadian Institute for International Affairs took the lead; a "Conference on Mass Media in International Development" in November, 1962 (Bulletin, 1963); a Workshop on Canada's Participation in Social Development Abroad in June, 1963, in co-operation with the Canadian Welfare Council and the Canadian Committee of the International Conference on Social Work (Bulletin, 1963a); and the Second National Workshop on Canada's Participation in International Development held in L'Esterel, Quebec in November, 1965 (Bulletin, 1966).

The OIC published many booklets, directories, film-lists, and reports, including a quarterly ***Bulletin*** which was sent, not only to members and other interested people in Canada, but also to all Canadians serving in developing countries. The OIC made grants of money to CUSO and CSOST (Canadian Service for Overseas Students and Trainees) to help finance their early efforts, as well as to the Committee on Friendly Relations with Overseas Students to provide for travel to a national conference (Bulletin, 1963b). A library and information service on international development was also made available, and was widely used; and Roby and other staff members gave many speeches to service clubs and other organizations.

International Co-operation Year

In 1963, the General Assembly of the United Nations unanimously resolved that 1965, the mid-point in the Development Decade, should be set aside as International Co-operation Year (ICY). Canada's Minister for External Affairs, the Honourable Paul Martin, announced that Canada was firmly behind the idea. The result was a loose-knit conference of some 150 English and French speaking organizations in Canada. The Governor General and Madame Vanier were Patrons. The Honourable Paul Martin was Honorary President. Roby was named President, and no fewer than 24 "distinguished Canadians" were Vice-Presidents.

There were financial difficulties from the start. Competing with constituent organizations for funds to run the ICY was considered unwise because they needed such support to pursue their own programs of international co-operation. Some individuals and organizations contributed funds in modest amounts, some staff were loaned, and a number of individuals volunteered their services. The Department of External Affairs gave a grant which permitted the hiring of a Public Relations Director. The OIC provided the administrative services, and the Federal Government provided some additional office space and used furniture.

There can be no doubt that Canadians were made more aware of the problems of the developing countries through the work of the ICY organization in Canada. It became difficult to keep track of all the activities, but as nearly as the secretariat could tell, there were some 400 projects involving at least 200 organizations (Bulletin, 1966a). Projects ranged from the issue of a special postage stamp to support for existing organizations, such as funds for the Coady Institute to provide fellowships for students from the Caribbean. They included much support for elementary and secondary education in the developing countries, as well as donations of money, books, medical supplies, clothing, laboratory equipment, and machinery. ICY also sponsored a competition of one-act plays on the theme of international co-operation. The OBC set, and met, an objective for the year of sending one million books to schools, libraries, universities, and community groups in the developing countries.

A feature of the ICY program was the presentation, to many individuals and organizations, of specially designed medallions in recognition of their contribution to Canada's international development efforts. Similar recognition was sent to all Canadians carrying on development work in the Third World at that time.

If it is true to say that Roby *was* the OIC, it is even more true to say that he *was* ICY in Canada. He worked furiously, writing, counselling, delivering speeches, and meeting with groups to discuss plans. His articles appeared in a number of publications such as *Canadian Library*, the official journal of the Canadian Library Association which devoted its edition of November, 1965 to ICY, and *Information* of the United Steel Workers of America which came out with a special issue in April, 1965 carrying a picture of Roby on the cover. Several other groups published special articles in their bulletins or journals.

Roby was in his element in writing and speaking for ICY. One speech, which he gave several times with modifications to fit the occasion, he entitled "The Great Crusade." A selection from it gives some idea of the intensity with which Roby approached the challenge presented to him and to OIC by ICY.

> Instead of pennons, the insignia of the Great Crusade is penicillin and text-books. Instead of great chargers, the army is mounted on tractors and plows. Instead of skill with lance and broadsword, these emissaries are adept in the arts of healing, teaching, printing, governing, and managing. They go not to destroy an enemy but to win a friend. The new Crusade echoes with Albert Schweitzer, "Remember you don't live in a world all your own" (Kidd, 1969).

Roby went to the University of Rajasthan late in the summer of 1965, and Anselme Cormier succeeded him as President of ICY Canada. In September of the same year, the writer joined the staff as Executive Secretary, to work with two able and dedicated staff people, Mrs. Carolyn Hibberd, Office Manager, and Angus Archer, Program Officer. Bert Hepworth, who had been Program Officer through 1962-1963 and had moved to the Canadian Labour Congress, continued as a member of the OBC committee and served as first National President of the OBC in 1969 and 1970.

Angus acted for the OIC in giving leadership to FAO's Young World Mobilization Appeal (YWMA) in Canada. He travelled the country meeting with youth groups and youth leaders. The YWMA was a massive program of education and involvement of young people in helping the developing countries. In Canada, scores of projects were undertaken, and a great deal of educational material was distributed informing young people of the needs of the developing world, and about Canadian programs and projects which could be supported. In March, 1966, Angus attended the YWMA Conference in Rome, Italy. In mid-summer of that year, the FAO reached out its long arm and plucked him away to be Youth Program Officer in Rome.

While Roby was in India, he kept up his interest and his contacts, sending a barrage of suggestions and comments to the Executive Council of ICY and to OIC.

Centennial International Development Program

This program was the direct result of activity carried out by the Canadian Centenary Council, and Roby did much of the preliminary work on it. An Inaugural Conference, held January 10th of 1966, officially brought ICY to a close. A new organization was set up, the Centennial International Development Program (CIDP), which had been brought about through negotiation between the ICY Executive Council and the government-appointed Centennial Commission. Roby had played a prominent role in this for the voluntary sector. The discussion culminated in a contract whereby the Centennial Commission provided an administrative fund for the new organization, to enable it to carry on a program of public education and involvement, including support of the voluntary agencies active in the field of international development. The general objective was the improvement of Canada's participation in international development as part of the observance of the Canadian Centennial (Bulletin, 1967 & 1967a). Again, the OIC supplied the space and administrative services, as was done for the ICY. But Roby's part in it was done. The struggles, the accomplishments, and the people who engaged in them are another story.

Roby returned from India in the summer of 1966, to the position with the Ontario Institute for Studies in Education (OISE), and to help establish and lead the International Council for Adult Education (ICAE).

He was elected Vice-President of the OIC, and served in that capacity for the next two years. During that time, he completed for the OIC, and without cost to it, a study of Canadian capability to assist with the world campaign to eradicate illiteracy (Kidd, 1967). Done in the Adult Education Department of OISE under Roby's direction, it summarized information from many countries, and was a useful assessment of the possible contribution Canada might make to the World Literacy Campaign being promoted by UNESCO.

We should not only note, but underscore, that in all his work with OIC as Honorary Secretary, with ICY, and with the initial negotiations for CIDP, Roby received not one cent of salary. He was given the use of a car for a while, and he received some expenses, but he worked without pay.

In his 1962 paper, Roby foresaw a reorganization of his proposed "institute" in two or three years. The process took somewhat longer, but the OIC did indeed reorganize. This came about through a series of meetings and discussions in which the OIC listened to what others were saying, and did some soul–searching. I, being one with training and experience in group work, endeavoured to be a catalyst. I believed in L. K. Frank's concept of a leader as one who "evokes" response. In my student days I had read a statement attributed to Lao–Tsu, the ancient Chinese philosopher, "Of the good leader people will say when his work is done, we did this ourselves." So I did my best to promote and support the input which followed from many sources. A little of that input appeared self–centred, and there were one or two fools who rushed in with opinions without any background or understanding of what was going on. But the process was interesting and productive, and for the most part it was undertaken sincerely and purposefully.

Change started with the L'Esterel Conference, which was a good one, involving a broad section of the private sector and some participation from the public sector, government. The result was a resolution, unanimously approved, inviting the OIC to "immediately study ways in which it would be willing to transform its terms of reference and structure to become an agency truly representative of French and English speaking, participating, private organizations" (Bulletin, 1966b). This mandate involved the OIC in much self–study and consultation with other organizations over the next two and one–half years. It was evident that, while some organizations were prepared to accept the OIC as an umbrella group, others felt that what was needed was a genuine council set up by the organizations themselves, and truly representative of them. Also, it was clear that the OIC could not function in such a way and, at the same time, operate a practical program of overseas aid (the OBC) alongside its constituent organizations.

Finally, a conference of individuals and organizations was held in the spring of 1968, in conjunction with the 1967 annual meeting of the OIC. That conference resulted in a complete reorganization of the OIC to become two separate organizations: a council, and a practical program of overseas aid, the OBC. The name, Canadian Council for International Development (CCID), had been chosen for the Council, and incorporation proceedings started. But just at that time, the External Aid Office announced a change in its name to Canadian International Development Agency (CIDA). It was too similar a name so we quickly consulted and changed the CCID to Canadian Council for International Co-operation (CCIC). Roby's statement, made in 1962, had indeed proved prophetic: the Institute had reorganized.

With the metamorphosis complete, I resigned as Executive Director to become National Director of the OBC. It, too, was incorporated as quickly as possible.

There were problems with finances for a while, particularly for the CCIC a few years later. But both organizations have gone on to play very important roles in Canada's efforts to assist the developing countries. Both have received whole-hearted support from CIDA.

Many people have played a part in the success of these institutions. At least three of those Roby recruited twenty or more years ago are still active as this is written. They are:

- Len C. Curtis (now deceased), former Vancouver School Principal who was the volunteer director in Vancouver 1964-'83, and National President 1974-'75, wrote to me in a letter: "The OBC became a big factor in my life for the next twenty years. I finally retired from the job (as Director) last June. I am still working as a volunteer" (Curtis, personal communication, February 3, 1984).
- Tom Gray, who represented the YMCA at the first meeting in Vancouver when the book-sending program was proposed and joined Len right away, was co-opted as Treasurer of the B. C. Branch, a position he still holds while working as a volunteer at the Centre.
- Alfred Best, who was one of the first volunteers in Toronto became Honorary Legal Counsel and served as National President from 1970 to 1974, still serves on the Toronto committee.

The OBC program has expanded steadily to include the provision of all kinds of educational aids, from paper to mechanical equipment as well as books. Robert Dyck became National Director late in 1977 when I retired. In 1983, in keeping with the ever-expanding nature of its program, the name of the OBC was changed to Canadian Organization for Development through Education (CODE).

It was well that this change of name came after Roby's death. He would have been a little sorry to see the name go, as he was when the OIC name was dropped, but he knew, as he had written in 1962, that in time the "institute" should reorganize.

Roby, the Person

Roby was a very likeable person. He had a great respect for women and this, along with his personal charm and consideration for others, was not lost on them. Carolyn Hibberd, who worked with him through the period of his leadership of OIC and ICY, said of him, "He could charm birds right out of the trees . . . He was a very special person and he changed my life. I'm sure he changed a lot of people's lives" (C. Hibberd, personal communication, Feb. 18, 1984). Dora de Pedery-Hunt said, "So many things happened in my life when Roby showed me the way. Impossible not to love the man" (personal communication, Feb. 7, 1984). And a lifelong friend, who grew up with him in Gibson's, said simply, "You know, it's possible for a woman to love a man without being in love with him, and that's how I felt about Roby."

Walter Herbert once described him, in a perceptive essay, as leading a double life as far as outward appearances went, one as Dr. Kidd and the other as Roby. When on parade addressing a conference, leading a delegation, negotiating with a foundation, pleading with a cabinet minister, or teaching a university class, he was essentially a man of dignity and persuasiveness. Herbert then went on:

> The Roby role is hard to reconcile with the official and professional man. Restless, persistently curious, surprisingly boyish, warmly sociable, strongly gregarious, slow to anger, quick to forgive but not to forget, proud, optimistic, cheerful. . . Roby is an affable, kaleidoscopic fellow who never ceases surprising the people who know him best; but the main thing about him is his warm, unvarnished, emphatic interest in the welfare of every person he meets (Herbert, 1959).

That was written a number of years ago but it remained true of Roby all his life.

To fully know and understand Roby, one needed to know his family. His wife, Margaret, and he were a team; and she has been all that Roby needed as a life-partner: an able homemaker, a gracious hostess, and a devoted wife and mother. Together, Roby and Margaret raised five children each of whom is now contributing to the well-being of the community, and all in varied and interesting ways.

The essence of Roby's character is difficult to capture. His steadfast drive throughout his life to help make the world a better place stands out. But what endeared him to his friends was his loyalty and his sense of humour. He saw humour in much that went on around him. He liked to chat with taxi drivers, and they often featured in some of his stories. He told one yarn about a taxi driver in New York. He had asked this fellow how business was, and the driver replied that it wasn't too bad but you had to work hard. "You know," he said, "if you don't have a university degree, you've got to use your brains" (W. B. Herbert & J. E. Robbins, personal communication, Feb. 6, 1984).

To those who were fortunate enough to know him, Roby Kidd was a great man. They did not always agree with him, but they recognized his admirable qualities; they enjoyed his human ones – his impulsiveness, his boyish sense of humour, his great capacity for friendship – and they loved him.

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CHAPTER 9

OISE: A PROVINCIAL COLLEGE WITH A WINDOW ON THE WORLD

Reg Herman

Like any institution of higher education, OISE enjoyed attracting noted foreign visitors and international attention, and both are referred to in its first Annual Report (1965–66) by R. W. B. Jackson, the Director, and Bora Laskin, Chairman of the Board of Governors. The two men were old friends of Roby Kidd, and they consistently supported his efforts to advance international exchange in education, and in those fields that Roby saw as interrelated: health, environment, peace, labour, recreation, media, and so on. However, for many others in OISE, even those who enjoyed basking in the international recognition he brought the Institute, Roby was rather too much of a good thing. And he never could get the hang of all the bureaucratic rules.

Virginia Woolf wrote of James Joyce that he was a man so desperate for fresh air that he would smash the windows instead of merely opening them. Roby would be more likely to call the Ford Foundation, a Dean of Architecture, the Director of the International Labour Office, and the Minister of Trade and Commerce and announce, "Ladies and Gentlemen, that window is too small," and when most of the wall was gone, he'd stand there with his hands on his hips and say, "That seems very good to me. Now, I wonder if we could improve the view by obtaining the help of one or two people in the field such as Rene Maheu of UNESCO, Julius Nyerere of Tanzania, and Don McNeil at Frobisher Bay."

In the second edition of *How Adults Learn*, Roby concludes that the concept of leadership is still ill-defined. His own qualities of leadership may help us to improve the definition. In one dimension, his first priority was steadfast loyalty in his personal relationships including those with his students, his staff, and colleagues in the field. In another dimension, his judgement was almost infallible: in any situation, he always saw the full range of alternatives, selected the ideas whose time had come (ideas he may have been circling for twenty years), brought together from among his friends the very best people in the country, and delegated to them the responsibility to get the job done. But what made Roby Kidd a different leader was a third dimension in which these qualities – especially his unique commitment to personal relationships – were joined to a world view. This chapter can only deal with the major issues of Roby's role in OISE, but the picture would be distorted if we did not document, very briefly and inadequately, at least two aspects of his valuing and support of individuals.

In 1968, Roby hired Virginia Griffin, his first American appointment, recommended by Allen Tough. She was a former Co-operative Extension agent and an expert in program planning and evaluation; and she immediately began teaching this important, key subject, which from the beginning was in high demand by students. A problem she faced was a recurrent one: Griffin had not yet completed her doctoral thesis; but in the spring of 1969, Roby assigned her to teach in the 1969 summer program, when the student body of fifty became many hundreds, placing enormous strain on the department's teaching resources. I discovered Griffin's dilemma, her urgent need to have that summer free to complete her thesis, quite by chance. Now the problem changed character: how to find Roby Kidd, who had left the country for the far parts of the world in the same way the rest of us would take a streetcar. I would discover he was back, and where he had been, when I returned to my desk in the morning and found a package of Turkish cigarettes or Cuban cigars. So I waited until a pack of Figaros appeared on my desk, and came into the Department the following Sunday, when I knew I would find Roby attacking his antediluvian portable with two fingers, his pocket radio defeating Brahms, and the door open, always. The demands of the summer program were so great, that I was not sure of his response to Griffin's need to have the summer free, and it's for that reason the absolute lack of hesitation has remained so vividly in my memory: "Of course, I should have thought of that. We'll find someone else to teach the course."

Later that year, Leonard Shorey, a doctoral student, was desperate to finish his thesis before returning to Jamaica. The date of the oral exam was set, but the thesis had to be typed and copied beforehand for all members of the thesis committee. Roby virtually turned the Department over to the task, providing secretarial support, lining up all the tables in the department as a production line, and joining personally in the physical work of collating the sheets as they rolled off the secretaries' desks. Of course, he had provided similar support the year before for the completion of Josephine Flaherty's thesis, but she was a staff member.

In later years, I returned to Roby with more difficult staff problems, but always with the certainty of his immediate response and genius in finding a way to protect people.

The other aspect of the portrait is more complex: during his years at OISE, Roby Kidd acted as a one-man employment agency for the world of adult education. One of his purposes was simply to enlarge the perspective and experience of Canadians in adult education abroad through a continuous stream of short-term referrals and appointments. In 1967-68, for example, Roby arranged for Allen Tough to teach a course in comparative studies at the University of Rajasthan in India, and a lecture tour by Alan Thomas, then Director of the Canadian Association for Adult Education (CAAE), in five countries of East Africa. These placement activities continued after he was no longer chairperson. For example, he named Fred Rainsberry, a media expert in OISE's Curriculum Department, to evaluate the multi-media literacy program in Pakistan. (Roby had been Chairman of the International Literacy Council, awarding prizes to the best literacy programs in the world). Another appointment was that of John Whitehouse, a labour educator, the first Canadian to head the International Labour Office (ILO) in Geneva. However, interwoven through all these activities was a more significant role Roby played, interceding to find permanent placements for colleagues. By accident, I was privy to Roby's telephone call to Alex Charters when Boston University closed A. A. (Sandy) Liveright's Centre for Liberal Studies. Charters, an adult educator of the same stamp, offered an appropriate teaching position to Liveright at Syracuse University. Of course, there is no record of the extent of Roby's interventions of this kind, but they were known by his colleagues. In 1969, Paul Miller, former US Secretary of Education and then Vice-president of Ohio State University (two jobs Roby did not broker), accepted Roby's invitation to keynote the National Institute for Canadian University Extension that I was again co-ordinating at OISE. (Miller had also accepted the year before, but had been forced to cancel because of the need to attend a Senate budget committee). I picked Miller up at the airport and broached the subject of his expenses, including air fare. Miller's reply was, "I would have walked here for Roby Kidd."

OISE's Mandate

In a recent interview, George Flower (1983) refers to an early joke about OISE's origin, expressing confusion about whether it emerged out of Bob Jackson by Bill Davis or was the Davis college out of Jackson. OISE's mandate, however, was clear: it was to serve as a centre for the improvement of the educational systems of Ontario through programs of Graduate Studies, Research and Development, and Field Service. To achieve these ends, OISE was established as a provincial college under independent charter in 1965, but affiliated for degree granting purposes to the University of Toronto (U of T), and designated as that institution's Graduate Department of Educational Theory. This meant, in turn, that OISE's Graduate Studies programs fell under the jurisdiction of the U of T's School of Graduate Studies. Collision with this body was not long in coming.

R. W. B. (Bob) Jackson, the founding Director, W. G. Fleming, Assistant Director, and George Flower, Co-ordinator of Graduate Studies of OISE and Chairman of the U of T's Department of Educational Theory, had been personally exposed to the ideas and influence of Roby Kidd, and in planning the organization of OISE, and in searching for key staff in 1964-65, they made the decisions both to include a Department of Adult Education and to persuade Roby Kidd to come as its founding chairperson. The first hurdle of both decisions was the incredulity of Ernest Serlick, then U of T's Dean of Graduate Studies, that adult education could be considered a field of study. With this view, it was hardly surprising that he was not impressed with Roby's writings and major posts nationally and internationally; in the end, what made Roby academically acceptable to Serlick was that he had been Secretary-Treasurer of the Humanities Research Council and Social Science Research Council from 1961 to 1965, when he left for the year's consultancy to the University of Rajasthan (Flower, personal communication, 1983).

The second hurdle was Roby himself, who replied from India to the question of his availability to head OISE's Department of Adult Education: "Get Alan Thomas," (Kidd, 1981). The reason for Roby's reluctance appears to have been a concern about maintaining his international commitments. Pressed further, he accepted on two conditions: the first was that he must be able to continue his international activities, and the second was that he would hold the position for only one term of four years. To the first, he received somewhat reluctant, tacit approval; in the case of the second, he extended the term one year, probably to ensure the availability of Alan Thomas as his successor, a point to which we shall return.

In this brief chapter, while we touch on some of the research and development projects he directed, the main focus will be to describe Roby's most important and lasting contributions at

OISE: building the largest and most widespread international department of adult education in the world; establishing Certificate programs for practitioners ineligible for entry to the Graduate Studies programs; initiating the first courses and a field of Comparative Studies in Adult Education; founding the international journal, *Convergence*; initiating Canadian Studies and setting up an Office for International Studies, two spearheads that typified Roby's breadth of vision.

The Department of Adult Education

As nearly as one can make out from the great range of Roby's objectives in setting up the Department, three emphases appear paramount. While they do not contain the full scope of his activities and influence, they serve to explain his principal administrative decisions as founding chairperson. These are: diversity, field service, and international exchange. That they were interrelated is obvious; in Roby perhaps they were inseparable, much as one could not separate his world view from his valuing of the individual. Still, he named these goals himself, so they provide at least a starting point.

Diversity

Jackson's vision was remarkably clear; he warned Roby, as well as OISE's other founding administrators, that there was a pressing need for rapid growth, the largess of the mid-sixties would not last very long. However, size clearly was not Roby's aim but diversity of staff and therefore of programs. We gain an interesting insight from the account of James Draper (1983), who had worked with Roby in India, when he applied to join the Department in early 1967. Roby informed Draper that he had not planned to include him in the Department because his expertise was too similar to Roby's own, that his priority was diversity. However, the higher priority prevailed, as always. (Allen Tough had been appointed in July, 1966, two months before Roby's own arrival), so Draper was Roby's first appointment to the staff, and immediately began to organize key courses on literacy and community development, a Certificate Program (see Field Service), and national surveys of degree and non-degree research in adult education.

My appointment as a Project Director in July of 1967, certainly represented a diversion because I came from a business background. When he made the appointment, Roby told me that he wanted fresh ideas. My responsibilities were: to build a circulation and serve as managing editor of a new international journal of adult education – *Convergence*; to plan a National Institute of Management for University Extension Directors in Canada; to assist in the evaluation of the Addiction Research Foundation commissioned by the provincial Ministry of Health; to assist in developing a study of professional education in Canada, beginning with the University of Toronto; and to administer the budget of the department. I am not sure about the fresh ideas, but I admit to finding these activities sufficiently diverting.

In the department's second annual report (July 1967–June 1968), Roby wrote: "No department can do everything, but our department simply cannot afford the luxury of concentration on a few targets. At least not until other institutions are in the field." His appointments and methods reflect this determination; the following attempts a very brief summary.

Aspects of the focus of James Draper and Virginia Griffin have been referred to; Josephine Flaherty conducted her thesis research on testing the future academic success of mature students; Norman High became heavily involved in a consulting capacity for the professional development of teachers in the new Colleges of Applied Arts and Technology (CAATs); Robert Torrance focused on the impact of electronic media on adult education; Marion Royce investigated programs for the education of women in both the US and Canada, and produced unique documentation for both countries; Joyce Tyrrell was involved in social animation for educational intervention in the development of Toronto's waterfront; Ernest Stabler, briefly in the department, began the spadework for an office of international studies; and Myrna Knechtel, unique in OISE, served as the departmental editor, evidence of Roby's emphasis on the importance of producing publications not for academic reputation but for the field. Of course, Allen Tough, who preceded Roby in the department, has become world famous for his research on self-directed learning.

Three staff members require special note because they represent Roby's stated intention to bring Canadians back to Canada. These are: Diana Ironside, a librarian and information retrieval specialist who designed the first computerized directory of adult education programs anywhere, for Metro Toronto; Donald Brundage, an expert on family life education; and Harold Houston, whose thesis research was on educational participation of blue-collar workers (never completed because of his death in a car accident).

In addition, as early as 1967–68, Roby extended the department's outreach still further by drawing in experts from other OISE departments through cross appointments: Robert Laxer introduced courses for the training of counsellors in the CAATs, which grew into a distinct sub-program called "Counselling and

Adult Education;" David Abbey conducted research on museums and taught communications theory; Dormer Ellis conducted unique longitudinal research on women engineers and taught research methods; and from the University of Toronto, Roby made Serlick (i.e. U of T's School of Graduate Studies) happy by legitimizing the Department of Adult Education through early cross-appointment of two professors of Higher Education. Edward Sheffield's and Robin Harris' presence, and then politically manoeuvred withdrawal, ultimately resulted in the formation of a Department of Higher Education at OISE. Roby's last cross-appointment was John Farina, of the U of T School of Social Work, whose research on leisure contributed to a higher profile for Roby's Committee of Research on Recreation and Leisure. This committee, which served in an advisory capacity to the Youth and Recreation Branch of the Ontario Department of Education, led, in turn, to the formation of an Association for Research and Leisure in Ontario.

Even this range of diversity was not enough to meet Roby's perceptions of the field, so he exploited OISE's generously funded summer program, which drew about 1200 teachers from the Ontario school systems, to bring in such international figures as UNESCO's Ernest Cassirer, an expert on media, and John Lowe of the University of Edinburgh and OECD. He also created two new categories: Associates of the Department and the W. L. Grant Fellowship. The Associates device introduced to the Department teaching resources such as Alan Thomas (as early as the first year); Kenneth Beck of the Ministry of Correctional Services; Lawrence Beech, theological continuing education; Harvey Silver, Head of Manpower Counsellors in Ontario; Budd Hall, then newly home from Tanzania, and so on.

The W. L. Grant Fellowship was invented by Roby as a way of bringing a continuous stream of important adult educators who were on study leave. They were asked for short periods of two months to a year, primarily to pursue their own studies, but with invitations to participate fully in the Department. The planning of the Fellowship and a modest brochure were funded by a $5,000 grant by the J. S. McLean Foundation; the Fellows were, and still are, provided with office space and limited secretarial services. In addition to extending the Department's resources, the Fellowship was intended to strengthen Departmental relations with educators in the field in Canada. Accordingly, W. L. Grant Fellows included Cliff McIntosh, founder and Director of a residential centre (Quetico) for continuing education in Northwestern Ontario; John McLeish, Dean of Education at Brandon University; James Church, President of Conestoga College; Samuel Smith, President of the University of Lethbridge; Gordon

Selman, Director of Continuing Education, UBC; and so on. Roby also intended the Fellowship to promote international exchange, a point we will return to in that section. For the great range of studies, projects, and other forms of intervention produced by this creative mix of energies, the reader must be referred to the Department's Annual Reports, 1966–71. They are eminently readable – they were all written by Roby.

Field Service

In the first annual report of the Department, (July 1966 – June 1967) Roby defined the term development:

> . . . to describe activities carried out to advance the whole field of adult education, including initiating activities that may precede studies or research by the Department. A characteristic of the field at this stage is that much preliminary work must still be done in conceptualizing, collecting of data, securing interest and support, demonstrating, even before systematic research or needed courses can be planned.

The specific stress on development vis-a-vis research in that statement was the consequence of a confrontation between Roby and Allen Tough at a faculty meeting early in the fall of 1967. Tough argued that the primary focus and efforts of the Department should be on research, that lack of basic research was the most critical problem in the field of adult education. Perturbed, Roby shot out, "Surely you can't mean that," which brought the curt reply, "Yes, I do." A trip to India arranged by Roby did nothing to alter Tough's view, but the disagreement did not prevent Tough from developing an enduring interest in futurism as a consequence of being exposed to the Futurist Society's newsletters circulated by Roby in the Department, nor did it prevent Roby from using every opportunity to draw international attention to the importance of Tough's research on self-directed learning. What we are describing is a difference about emphasis only; in the Department's second Annual Report (July 1967–June 1968), Roby wrote: "The ratio of research investment in the total budget, now about 30 percent, is rising. We predict an increased volume of research in subsequent years and more of it will be rigorous, sustained, and concentrated." Still, there was a consistent commitment to direct intervention in the field that valued individual adult educators over institutional constraints; research that was "action oriented" (second Annual Report, p. 14); and above all, a term that he disliked but was forced to use in his last years at OISE, relevance. For Roby, the individual, professional responsibility, and intervention in the field at every level, were the same thing. The observations of Dr. Lynn Davie, present Chairperson and an administrator in OISE's Graduate Studies from 1976 to 1983, help to explain the relationships (1983).

> If there was a conflict about a student with Graduate Studies it was clearly the student who was always in the right and the rules, or whatever else, were not . . . he was more than averagely successful at dealing with the Institution around such student issues . . . he wrote well, and he had a really good mind, so when he would write in support of someone it would be a really strong case presented. One element, however, that I think he had a lot of influence on – he was not the only person looking at this but it was a major issue – and that was Roby's insistence on . . . looking at the situation from the perspective of the learner as opposed to the perspective of education. His view of credentialling was that we essentially ought to give it to any good person . . . "You know, well the world needs people with doctorates, let's make sure they get them and here's the place to get them . . ." He worked with them to get good quality work but his view both inside the Institute and in his public speaking was on what the world needed and on what the important issues were . . . Roby's work was really in direct opposition to [elitism]. It was simply that he continued to bring hope to deserving people with bright ideas in a lot of places around the world and Canada, to encourage them to come and study . . . Roby said that "if they had the right ideas we should take them in. They were good people despite a C-minus in their undergratuate term. We know undergraduate education is not very good and not something we should look at . . . "clearly, Roby seemed to be having an impact on the Canadian Government's view of adult education . . . I think the impact [of his ideas] has clearly got to be seen . . . [in terms of] a unique individual who was hitting his major stride right at a time when the world was receptive . . .(personal communication, 1983).

The Certificate Program

Technically, the Certificate Program was, and is, part of the Department's instructional program, but its audacious concept was really field service – to provide an opportunity for professional development to practitioners "who lacked either the time or the prerequisites needed for graduate studies," (First Annual Report, 1967). In an interview with George Flower in 1984, in which I asked for his opinion of Roby's outstanding achievements in OISE, he named the Certificate Program, Canadian Studies, and the Office of International Studies. This recognition of the importance of the Certificate Program is not surprising. The idea was Roby's, implementation was ably manoeuvred by James Draper, but it was Flower, Co-ordinator of Graduate Studies and Roby's long-time friend, who ran interference with the U of T's School of Graduate Studies (SGS) for the unheard-of idea of a Certificate door into study. Considering that the Department of Adult Education was itself suspect at SGS, Flower's successful defence of the Certificate Program was a signal achievement.

Over the years, the Certificate Program expanded in several directions, to include a special focus on Counselling and Adult Education, and entry into a subsequent subprogram for organizational and staff training development (Developing Human Resources). Briefly, in the early years of the province's Colleges of Applied Arts and Technology (CAATs), Roby organized a specialized Certificate Program to meet the needs of new teachers in the CAATs; it was discontinued when the CAATs developed their own training programs. The Certificate Programs are no longer a source of contention; Certificate students are even registered on the U of T computer that schedules courses – one of the few accidents of equity in higher education.

The Certificate Program has never been large – fewer than 300 graduates since its inception. But especially in the early years, it was the only door into the Department's program for many students from the developing nations; and again in the mid-seventies, provided admission for refugees from Chile, for whom it was impossible to retrieve their academic records. However, the great majority of students have been native born, and as Roby noted in the Third Annual Report, their accomplishments, "assessed in ways identical with the evaluation of other students, put them in the top rank in academic performance." Thorough evaluations of the program were conducted in 1968 and 1969, and these are available from the Department.

Canadian Studies

That it was Roby Kidd who initiated Canadian Studies in OISE is not surprising; what is little known is the resistance he had to overcome to do so.

From the Department's first year, Roby's emphasis on development clearly included a determination to address the overwhelming need for publications in the field of adult education. Each Annual Report includes lists of both staff and Departmental publications: papers, reports, monographs, and books. As we mentioned earlier, Adult Education was the only Department in OISE to hire its own staff editor. In 1969, through staff contributions of funds — chiefly those of Diana Ironside and Norman High — Roby set up an outside account which I administered specifically for the establishment of a program to publish departmental monographs. The continuous stream of these can be found in the Annual Reports.

If you lost Roby Kidd in a strange city, the place to look would be the local museum or library. He loved to prowl in libraries, including OISE's, so it isn't surprising that he learned that the library had a problem of unspent purchase funds in the spring of 1967. The marriage of this embarrassment to the endemic financial difficulties of the CAAE was the sort of thing Roby would arrange with a few unrecorded conversations. However, George Flower recalls delivering the cheque for $10,000 to Alan Thomas, then Director of the CAAE, on a Friday afternoon, because of Thomas' gratitude at being able to rush the cheque to the bank before the weekend. Roby refers briefly to the purchase in the Second Annual Report, merely as a first phase, though "a crucial one," in building a significant research library for adult education. Typically, though, he reports this not under Research or Graduate Studies, but in the section on Development.

In the Department's third year, 1968–69, Roby met with Jackson, OISE's Director, and on two occasions with William Davis, then Minister of Education, to persuade them to set up a special, "animating" project for Canadian Studies at OISE. A grant of $25,000 with no time limit, but a request for three annual reports, was made from a Department of Education account "for interprovincial projects." The concept, the breadth, and the originality of the subprojects and strategies were all pure Roby Kidd; and typify his preferred method of educational and social intervention, so that "OISE was not to administer the projects, but to act as a stimulus and *animateur*, to attempt to arrange for others to carry out the projects after the planning and development stages." The projects were also intended to "explore" new fields and possibilities not already being covered by other agencies, including the proposed Canada Studies Foundation (Kidd, 1976).

In 1976, there was still a balance of $5,000 in the project and Roby was compelled to write a "Progress Report" to prevent OISE from re-directing the funds. Briefly, he describes 11 projects, one of which failed (a plan for interprovincial exchange of the mobile museums they had built for Centennial Year), and two of which were blocked at that time (a distribution plan for Canadian documentary films and development of Canadian materials for senior citizens' study groups). If the reader will tolerate a presumption, the following synopses are listed from least to greatest impact, while admitting to fuzzy boundaries:

Presentation on French Canada in Ontario,
Conceived as a one-week mini-festival at OISE in 1971, with films, music, lectures, and library, the presentation travelled to the Shaw and Shakespearian summer festivals and several schools, but became too expensive. Materials were turned over to the Ministry of Education and the French language organization in Toronto, Le Galerie.

Distributing Canadian Materials to School Boards in the North
In 1973, Roby helped Robert Rist of the Ministry of Education to fill a mobile van with 2,500 items (print, films, records, displays). Roby loved this kind of innovative approach, and indeed teachers' reports in school districts throughout the province were enthusiastic, but it was never repeated through the use of a mobile van.

Colleges and Faculties of Education
Roby collaborated twice with the Canada Studies Foundation on Seminars on Canadian Studies for Colleges and Faculties of Education. Finally, in 1984, the Ministry of Education has set up a fund to encourage development of materials in Canadian Studies. Of course, in the educational system, this might be considered lightning action.

Professors of Adult Education
Two national meetings of professors of adult education resulted initially only in a bibliography of theses in Adult Education. However, a unique collaboration of several universities presented a proposal in 1982 to the Secretary of State for a project on the history of adult education in Canada, and may yet be funded.

The Art of Canadian Indians
The initiative of this project stimulated a major exhibition by the Royal Ontario Museum in 1972, and other exposures, but Indian art has never enjoyed the promotion of Innuit work. Still, in 1969, Roby's effort was a cry in the educational wilderness. Interestingly, on a research team studying education in Federal prisons in the late seventies, it was Roby who drew attention to the fact that native-speaking and Francophone prisoners outside Quebec had no provision for educational resources – or anything else – in their

own language.

Education of Women

The project supported the research of Marion Royce, former head of the Women's Bureau, Department of Labour, to catalogue Continuing Education Programs for Women in Canada, an important document in 1970, published by the Department of Adult Education as a monograph. While it would be nonsense to draw a straight line between Royce's work and the organization of the Canadian Congress for Learning Opportunities for Women (CCLOW), Royce's presence and publications, sponsored by Roby, fostered an environment in the Department of Adult Education that encouraged students and staff to found and build this organization to a national level.

Canadian Studies in the University

Roby used the project to organize the first national conference of Canadian universities about Canada Studies. A direct result of this meeting was the founding by Professor McMullen and others of a new Learned Society for Canadian Studies, which publishes and acts as a major stimulus for Canadian Studies through the universities.

Canadian Studies in Community Colleges

The project sponsored the first and two additional annual meetings on Canadian Studies for college teachers and presidents, and commissioned two national studies, most notably the research and report of James E. Page, *Canadian Studies in Community Colleges* in 1974. As Roby reports, "The result of six years work is that there is now a national office of Canadian Studies as part of the headquarters of the Association of Canadian Community Colleges, with Professor Page as Executive Director . . . "(Kidd, 1976). In ACCC publications, OISE is specifically credited for its initiating role (Kidd, 1976).

The Unions

Roby described:

> It took patient effort from 1970 to 1974 to persuade the educational staff members of Canadian unions to plan together nationally for education, and to consider the place of Canadian Studies in workers' education. A national meeting was held in 1974, at OISE, and this paved the way for a large National Conference, sponsored by the Department of Labour . . . and subsequently the formation of a national Continuing Committee on Labour Education. The work of

> *animateur* assumed by the Project has now been placed with the latter committee, but participation of OISE is invited (Kidd, 1976).

In the same 1976 report, Roby notes that OISE's role was publicly credited by the Federal Minister of Labour and union leaders and that future project initiatives would be welcomed. Four years later, the Department of Adult Education was asked to undertake a major national study of labour education, which was conducted by David Abbey and Alan Thomas.

To the time of this report, and including the three rather noble concepts that did not materialize but also entailed time and money in planning, the total cost of all these projects was $20,000. The factor, of course, was Roby, and William Davis' trust in Roby, in making the unusual decision not to impose a deadline. Certainly, Roby also worked effectively to deadline. The three-year study of Professional Education in Canada, funded by the Kellogg Foundation in 1970, conducted many interventions in professional schools, and unique cross-disciplinary and inter-university meetings of professional faculties; produced a film on innovations, and the first National Conference on Continuing Education in the Professions, and a national newsletter; and on conclusion, deposited in OISE a substantial library on professional education. Again, in 1976, the Manpower Program funded a proposal by Roby to produce a video program for the training of teachers of basic adult education. Typically, he brought into collaboration with OISE, the Ontario Educational Communications Authority (OECA) and Ryerson Polytechnical Institute; and instead of a single program, produced four that have been widely disseminated in the community college system.

However, in 1970, when Roby undertook to accelerate the inevitable within OISE itself, his proposal for a Canadian Studies intitiative ran into resistance in OISE's Office of Research and Development (R&D). Perhaps part of the problem was that OISE's Co-ordinator of R&D at the time was an American, but the opposition manifested itself in the old argument: research vs. development.

In response to an inquiry, Kenneth F. Prueter, former Co-ordinator of Field Development at OISE, forwarded this insightful account:

> At OISE, both Roby and I had our difficulties, for each of us were often criticized by our foreign and very young faculty as being too interested in development of people and ideas and not really very "academic." This criticism brought us together too, not

> so much to cry on one another's shoulders as to consider ways in which OISE could develop with necessary consideration for both people development as well as the academic as traditionally defined.
>
> Also Roby was most concerned that OISE become a Canadian study centre, working in the interests of the peoples of the world from the Canadian point of view. Roby felt that the American, the British, etc. approaches were well covered by significant study centres in other parts of the world but that the Canadian point of view would not be heard unless we made it so. It was this determination which in my mind marks Roby's most significant contribution, and I spent many hours talking about other Canadians who might be invited to join the OISE team . . . Then after Bernie Hodgetts did his study (1968), Roby was asked to head up a Canadian Studies Group within OISE. Roby and I met with Walter Gordon and others a number of times and Roby's proposed approach was to help Canadians and particularly young Canadians to be more aware of what it meant to be a Canadian and to develop knowledge and pride in our country and for our country. I recommended that a professorial chair be created at OISE, a professor of Canadian Studies, and that Roby be invited to be the first incumbent. While people like Walter Gordon, Claude Bissel (President of U of T), the late Bora Laskin, and our director applauded this suggestion, our young mavericks within OISE were strongly opposed on the grounds that Canadian Studies must be research based with little attention to either the teaching program or the development program for the first years. Roby wanted all three to begin, drawing upon existing expertise and knowledge until new studies suggested change (Prueter, personal communication, March 27, 1984).

What Prueter and Roby recognized was the danger that without the focus of a Centre, Canadian Studies could become just another group of research projects without developmental impact – a common problem at OISE as in many research organizations. Roby described the goal in the 1970–71 Departmental Report (his last):

> Canadian Studies are a feature, not only of one Department but of the whole Institute. However, since

> the 'major thrust' is being co-ordinated by J. R. Kidd, much of the planning for this area of work was centred in the Department during 1970-71. In future years OISE will have a special centre for Canadian Studies to which the Department will be one contributor among many.

But coming at a time when financial constraints were becoming severe, the setback to Prueter's initiative was fatal. Roby's leadership stimulated numbers of cross-departmental projects, but the major thrust (another term Roby disliked) has not materialized into a Centre, and Canadian Studies remain fragmented and sporadic at OISE. Perhaps the fresh enterprise of the Ministry of Education, referred to above, will revive the concept; if Roby were alive today we could eliminate the first word of this sentence.

Roby Kidd continued his own initiatives, of course. In 1979, he obtained funds from the Ontario Ministry of Culture and Recreation for a project on the Heritage of Canadian Adult Education which brought into collaboration with OISE, the Ontario Association for Continuing Education, Frontier College, the United Nations Association, a Rural Learning Project, and the International Council for Adult Education (ICAE). The following year he proposed a second phase within OISE to document:

> . . . the growth and development of important programs in Ontario's mid-century period (1937-67) in the area of adult education, recreation, leisure, and community development. The monographs will reproduce the fragile materials and reports found in archives that illuminate an era and provide social history in aural, picture, and written form (Kidd, 1980).

A spinoff was to be the presentation and publication by the Third (National) Conference on Organization Archives, which naturally Roby was instrumental in organizing.

One last point about Roby's commitment to Field Service/ Development, while recognizing that the preceding description barely suffices as an introduction to the range of his interventions: he hand-picked his successor, Alan Thomas, as Chairperson, in 1971. In the interview referred to earlier, Lynn Davie assesses the connection in relation to OISE: "At the moment adult education is enjoying a great deal of support in the Institute . . . My view is that the biggest impact on that change in perception is Alan Thomas. Now you have got to understand that Alan Thomas was brought here by Roby Kidd . . . "(personal communication, 1983).

Clearly, Thomas was his own person; Roby's objective in shepherding Thomas – like himself, a former Director of the CAAE – to succeed as Chairperson was to ensure that the Department would continue to remain relevant to the needs of the field. The distinction with which Thomas honoured that responsibility was rewarded in 1981, when he was named a Member of the Order of Canada.

International Exchange

Comparative and International Studies

Mention was made earlier that Roby intended the W. L. Grant Fellowship to bring foreign scholars as well as Canadians to the Department, and from the beginning it has done so. In the early years, international Fellows included Dusan Savicevic, University of Belgrade; Ingelise Udjus, University of Oslo; Kwa Hagan of Ghana; Elisabeth Boucherant, Secretary of the World Confederation of Organizations of the Teaching Profession (Roby was first Chairperson of its Adult Education Committee); Anil Bordia, a deputy minister of education in India; and Paul Lengrand, then Head of UNESCO's Division of Youth and Adult Education.

Note also must be made of the unending stream of visitors from abroad to Roby's office, many of whom were pressed into presenting seminars or lectures; thirty of these visitors were listed in the Year Two Departmental Report – after that, the list grew too long to include in the annual reports.

Finally, but by no means insignificant, was the great number of foreign students attracted because of Roby's reputation: students from the new nations of Africa, from India, Australia, New Zealand, Thailand, the Philippines, Egypt, the Sudan, Israel, the UK, and the West Indies. Because of the nature of the department – small classes, Roby's decentralization of decision-making in committees with substantial student representation, and encouragement of the formation of a student organization, and much emphasis on group learning projects – the foreign students were rich resources in this learning community and an ongoing chain of international exchange after they departed.

The international atmosphere generated by all these people was a constant in the Department, but Roby wanted more institutionalized support and structures in OISE, an Office for International Education. In the 1968–69 Department Report, Roby describes the purpose of the Office: "To structure and direct the international outreach of OISE; to facilitate educational exchange and professional collaboration; to undertake research and studies into educational problems of concern to our modern international community." The person he turned to in OISE was Ken Prueter, Co-ordinator of Field Development, and an Office was set up in Prueter's area; he describes the relationship:

> Roby and I worked most closely in the area of international education. Here Roby was the leader and he worked with me to make me enthusiastic too. Roby felt that Canadian children must be given the opportunity to grow up seeing themselves as Canadian citizens of a very dependent and interdependent world. Since he felt that educational programs which seek to develop attitudes must be started at the earliest age he turned to me as an early childhood educator. Then Roby was concerned about ways in which OISE could work with developing countries to help them to develop their national aspirations. And Roby was concerned that the student body at OISE be international in fact, so that Canadian students could benefit from study with students from other parts of the world and foreign students could find studies related to the problems with which they would deal on their return to leadership positions in their own countries . . . (Prueter, personal communication, March 27, 1984).

The Office received project funding for curriculum developments with a School Board, the Ontario Teachers' Federation, and so forth, but not a long-term commitment from OISE. However, the concept was picked up by others in OISE, and the Office of International Education is planned to be located again in the Department of Adult Education under the supervision of David Wilson and Joseph Farrell, both formerly of the Department of Educational Planning.

In the Department's Graduate Studies program, Roby brought all these international resources together in the summer of 1967, to present the first course of Comparative Studies in Adult Education offered anywhere. He was proud of the distinction, but had no intention of preserving the exclusivity. On the contrary, he moved with dispatch to involve other universities, probably because they were obviously needed if comparative studies were to become a significant sub-discipline in the study of adult education, but also perhaps, because he perceived the role that comparative studies in adult education could play in the international exchange. Accordingly, he attended the meeting of the Commission of

Professors of Adult Education (United States and Canada) in early 1968 in Chicago, invited that body to meet at OISE in 1969, and persuaded them to establish a sub-committee on comparative and international education, which he agreed to chair. (At this meeting, he was also elected as one of the three editors, with George Aker and Robert Smith, of the United States Handbook of Adult Education).

Meanwhile, he persuaded John Ohliger of Ohio State and John Lowe of Edinburgh to introduce comparative studies into their programs, and on April 10, 1968 – barely eight months after completing the first course on the subject – he collaborated with Donald Adams of Syracuse to organize at OISE the first International Seminar on Comparative Studies in Adult Education. The report notes 23 participants from six universities in six countries, and while it is true that many were students, it should be remembered that Roby regarded them as colleagues and resources for a future network.

Two years later, the new "discipline" had advanced to the point where a two-day seminar at OISE could focus on the specific topic of "Methods in Comparative Studies in Adult Education" and by the fall of 1970, Roby was able to add a second stage to the Comparative Studies course, so that students could pursue their research at a more rigorous level. He organized an international seminar again in 1971, and by now had set the stage for larger things; however, to appreciate the perspective, we must take a brief step back in history.

Roby enjoyed recalling that the Second World Conference of Adult Education, which he chaired in 1960 in Montreal, was the first and only time that an event in adult education appeared on the front page of the *New York Times*. Both The *Times* and *Time* magazine predicted that the Russian contingent would walk out. When the Russians arrived, Roby led the Canadian delegation to a lengthy meeting with them, which ended with the Russians agreeing to permit the Canadians to put forward the contentious Russian recommendations. Coming from the Canadian delegation, the recommendations were accepted in their entirety by the Americans and the conference was saved. Seven years later, Michael Kachin, the head of the Russian delegation and Deputy Minister of Education for the Russian Republic (a very exposed political position), trusted Roby to such an extent that he accepted a post as Editorial Associate of *Convergence*.

It can be appreciated then, that the Third World Conference (changed to Third International Conference to avoid connotation with the Third World countries), which was to be sponsored by UNESCO in 1972, was high on Roby's list of priorities. But in 1971, UNESCO experienced unexpected financial cutbacks and Rene

Maheu, the Director-General, began to challenge the need for an expensive world conference. Informed by Paul Bertelson, Head of the Out-of-School Department, Roby flew to Paris and persuaded Maheu to let the conference go on, by promising to take personal responsibility for its planning. In doing so, Roby followed the standard UNESCO procedure of organizing international meetings of experts to identify themes and major issues to be addressed at the conference. The great stroke was turning these meetings onto the theme of Comparative Adult Education, as at the January, 1972 meeting in Denmark. It was through these meetings also that Roby organized the initiative for the International Council for Adult Education, but the mark of the man was surely that while saving the world conference in Tokyo, he was single-handedly advancing a field of study.

In OISE itself, the impact of Roby's work in comparative studies is described by Davie, in the same interview quoted earlier:

> For a long period of time during the 1970's the primary work in comparative adult education that was being done in the Institute was Roby's . . . coincidentally with his death, we were then merged with a big chunk of resources from the Educational Planning (Department). Four faculty members eventually ended up here from that Department with interests in comparative education. In fact this year . . . that whole area is sort of flowering . . . If there hadn't been Roby when the decision to disperse the Educational Planning Department came about . . . I don't think it would have occurred to anyone that adult education would be a good place for their resources . . . Certainly anyone who is well known and has star status brings it to the Department (personal communication, 1983).

Convergence

In 1965, UNESCO ceased publishing *Youth and Adult Education*, not a very impressive journal but the only international one in the field. One of Roby's earliest acts as Chairperson was to obtain OISE support for a proposal to the Atkinson Foundation. This resulted in a grant of $16,000 to found an international quarterly for a three-year period. In early April, 1967, he met with Jackson, OISE's Director, and obtained roughly matching funds that paid for the fine editing services of OISE's editorial division, and a portion of a Project Director's time to act as Managing Editor, the position I assumed July 1, 1967.

Roby took the title of the journal from Teilhard de Chardin, "Tout ce qui monte, converge," on being informed that the word existed with that meaning in Spanish and Russian. His intention was to publish in four languages of UNESCO, i.e. articles originating in French and Spanish-speaking countries and in the USSR were published in *Convergence* in their respective languages. Translation costs were funded by a grant of $5,000 obtained by Roby from the UNESCO National Commission.

One of Roby's first tasks was the appointment of twenty-two adult educators around the world to act as Editorial Associates, whose chief function (rarely required) was to identify sources. The Canadian Associate was Fernand Jolicoeur in Quebec (Claude Ryan declined); the coup was Michael Kachin of the USSR, but the list reads like a Who's Who of adult education in the world. On the other side of the coin, Roby's name and reputation were such that before *Convergence* published its first issue, mailed announcements brought nearly 1,000 subscriptions. Ultimately, subscriptions hovered about the 1700 mark in 70 countries, which Roby expanded to over 100 in 1969 by donating free subscriptions to the national libraries of countries not yet penetrated by the journal. It was also Roby's policy to accept the request of countries for subscriptions through exchange of journals (including the USSR!) with the consequence that my office gradually filled with educational journals that I suspected no one in their right senses would read even if they could, so I donated them to the OISE library.

It won't do to overlook the design of the cover. In December of 1967, Roby attended a showing of the work of Dora de Pedery-Hunt, a very fine medallist. He persuaded her to design *Convergence's* cover and medal which became a gift that Roby gave with special feeling, partly because of its beauty, partly because of what *Convergence* represented to him. What that was can be inferred from the themes, which were always his decision until he handed over editorship to Edward Hutchison in 1973, and from the special features: the great educators, the great schools, research abstracts, a calendar of international and major national conferences, and an invention, a kind of collation of international information that bore on the theme of the issue and/or was news, as in Vol. IV, No. 3, 1971, when Roby was able to announce that he had negotiated confirmation of the World Conference (the name was changed later) for July 25 to August 7, 1972, in Japan, and in the following issue, on Research in Adult Education, reproduced the questionnaire that went out to all member countries to prepare national statements for the Conference; Roby gave this column the title Ensemble; it simply reinforced his determination to foster international exchange and co-operation.

The themes of *Convergence* represented Roby's perceptions of the priorities of international adult education. The first issue featured "professional training of adult educationists" and introduced to the field the Yugoslavian coinage of the term "andragogy." As it happened, I presumed to correct the spelling to androgogy, a solecism that earned a sharp rebuke from Dusan Savicevic, so that the term was profiled in corrected form in Vol. 1, No. 2, June, 1968, in all four languages of the journal, with the Yugoslavian researchers' embryo definition: "Andragogy is the theory of adult education that now takes place as a new discipline in the universities." A consequence of the accident was that it drew the attention of Malcolm Knowles, who wrote to thank Roby for the term he had been seeking for some time to differentiate adult education from child education, and gave the word powerful currency for theory building in this "new discipline."

There were many firsts in *Convergence's* themes, beginning with the first issue, and of course each issue was unique in Roby's remarkable accomplishment in bringing together the experiences of so many countries on each subject. And, at least in this admittedly brief perspective, many of the themes he chose appear to have earned a lasting historical significance.

Here are a few of those theme numbers: the impact of the technologies on adult education; Education Permanente, including a major analysis by Paul Lengrand who formulated the concept; the Education of Women, edited by Marion Royce; Leisure (doubly unusual in that it focused on research in that field); Legislation and Financing of Adult Education, which drew attention to new Danish legislation, the first of the Scandinavian governments to fund autonomous study groups; an historical review of the decade following the Montreal World Conference (1960); and also in 1970, the issue that introduced to the world Comparative Studies in Adult Education included a description of the work of Paulo Freire in Brazil and Chile, which distinguished *Convergence* as the first adult education journal to publish Freire's methods and philosophy.

In addition to commissioning the articles and writing the Introduction, Roby occasionally contributed anonymous pieces, as in Volume IV, No. 1 on the Third World, in which he wrote the features on a famous educator (Jose Marti) and the famous school (The School of the Third World: Prison). In this same year, while he was planning the Tokyo Conference, he wrote a signed piece for the issue on Community Colleges and organized the issue on Research, a theme he predicted in his Introduction "will exercise the delegates at the 1972 Conference . . . to establish regular channels by which all research projects, from any country and in whatever language, can be summarized and shared."

Volume V in 1972, was the last Roby edited: No. 1 is heavy reading, but it is an historic document, presenting the Reports prepared by Member Countries for the Tokyo Conference; No. 2 is a tour de force on Correspondence Education; No. 3 contains Roby's report on the Conference; No. 4 is a swan song to OISE, where the journal has come under attack because it is not academic enough, and becomes instead the official journal of the simultaneously announced International Council for Adult Education. It is interesting that in 1967, Roby had the foresight to set up an outside-OISE mailing address for *Convergence*, so that this change in affiliation in 1973 involved no problems whatsoever for subscribers and correspondents.

A few brief retrospections. In most of the countries of the world, Roby's international journal had few subscriptions – in the USSR three or four – yet accurate and powerful penetration. For example, in a three-week visit I made to the Soviet Union in late 1968, every educator I met was familiar with *Convergence* and eager to tell me what was wrong with it. In 1970, Roby persuaded Cyrus Eaton to host a Pugwash Conference for *Convergence's* Editorial Associates and UNESCO experts, and so on: the strength of the support for the journal was astonishing, both from Europeans and Americans. Savicevic stated that it was only through *Convergence* that he and his colleagues in Yugoslavia learned about what was going on in adult education research in the USSR. (In 1981, in the article on research in *Convergence* quoted at the end of this chapter, Roby drew attention to the "national institute on adult education research in Leningrad with 100 full-time professional research personnel, publishing regularly, and none of us has made individual or co-operative efforts to know more about, to translate, or use this accumulating body of knowledge").

In 1970, *Convergence* conducted a competition; the prizes were four sets of the Encyclopaedia Brittanica (a gift of Kurt Swinton) and publication of the four best articles. The lead time was short, about nine months, because that issue was very late (every issue was late, as we held on to the last possible moment for a commissioned article), and only about 30 entries were received. But all of them were from Europe and the Third World countries, in many cases where the only subscriber was a government ministry or a library. In the 1967-68 Departmental Report announcing *Convergence*, Roby wrote: "Barriers of space and speech present adult educationists with formidable problems as they attempt to exchange ideas and experiences." Somehow, in a hundred countries, *Convergence* was scaling some of those barriers. Incidentally, the first prize winner, "Autodafe of an adult literacy worker", by C. Bonani (Vol. IV, No. 1, 1971) is still a jewel.

Finally, Roby had a reputation for being a vague administrator at OISE. That was nonsense, a figment of bureaucratic vision. The reader will recall that *Convergence* was funded by a one-time grant for three years; it was his skillful negotiation that extended those meagre funds until it was time to move *Convergence* into the ICAE.

To Sum Up

In shaping the Department of Adult Education at OISE in the late sixties, Roby was unequivocal about his emphasis on development and field service vis-a-vis research. It seems appropriate to conclude this chapter with his address, "Education Research Needs in Adult Education" delivered to the Lifelong Learning Research Conference, University of Maryland, slightly abridged in Volume XIV, No. 2, 1981, of *Convergence:*

> We grew up quickly, learning valuable lessons from some of the achievements of older traditions of research, but also absorbing, emphasizing, and repeating some of the worst practices of others . . . we often employ this truly precious resource (research funds) for questions so banal or so obvious that we might just as well flip a coin.
>
> How were the Chinese able, in a relatively short time, to animate, and sustain, about 600 million men and women as they underwent the trials and difficulties of becoming literate?
>
> There are other examples which show how we should make some effort to understand what others seem to be achieving in the realm of moral as well as cognitive learning. We might broaden this enquiry to enable us to understand what different consequences there may be when adult education emphasizes and uses goals of the *general good* rather than, or in addition to, individual advantage, when *co-operation* is fostered and expressed rather than on those of intense competition . . .
>
> If my statement of the problem is accurate, what is needed is the use of research methodologies so that people who will be affected by research outcomes can participate in identifying the problems, obtaining the data, and prescribing outcomes based on research. . .

> One development is that the map of adult education is filling in dramatically; important activities now occur in at least 80 countries. What are some of the important names in adult education today? Nyerere, a Tanzanian; Bordia, an Indian; Gelpi, an Italian; Freire, a Brazilian; Cabral, in Guinea-Bissau. At a world meeting on adult education in 1976, only about 20% of the countribution were made in the English language and most of these were by people who used English as a second and international language. . . .
>
> We do not attempt to keep in touch regularly with research in adult education and associated fields from other countries, even in such obvious places as Europe. . . .Learning is usually observed by us as an individual psychological or therapeutic activity, and rarely as a social process. . . .
>
> Much writing about research is as stylized as an airlines timetable, and only half as exciting. Not many practitioners want to hear or read the bland, homogenized, deodorized prose with which we report most educational experiments, inventions, innovations. Real people have laboured, agonized, sweated, found joy, frustration, and exhilaration, but we write about them, and their adventures in learning, as if they were cadavers or ciphers, not living, striving, loving, failing human beings. . . .
>
> To improve both practice and research means the improvement of communication, back and forth, between the practitioners and researchers. . . .
>
> More important, perhaps, than structures and a refinement of techniques, or the improvement in technologies, will be to build a large consensus and commitment to adult education and its dedication to the growth and enlargement of all members of the human family. Some advance in research in adult education in the 1980's is certain to come; but to reach our research potential we must use both brain hemispheres and all the powers that make us human.

I would like to conclude on a personal note, albeit based on a lengthy heritage. Many adult educators distinguish between pedagogy and andragogy chiefly through the differences of life experience and the capacity for self-initiated and self-directed learning. Few perceive that there is a more significant distinction. What really separates adults from children is the recognition and valuing of the responsibility to give to one's community. That is the greater sense of what it is to be an adult: to go beyond valuing one's family, friends, work, to accept responsibility to one's community and society. And a few, all too few, expressly include in their value system a larger vision that entails a personal commitment to the well-being – now the survival – of all people. I call this a world view, a distinction that was epitomized by Roby Kidd.

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CHAPTER 10

THE RAJASTHAN EXPERIENCE: LIVING AND LEARNING IN INDIA

James A. Draper

Introduction to Rajasthan

It seems appropriate, even awesome, that I should be reflecting almost twenty years to the day, on the beginning of the Rajasthan Project. What a rich and unforgettable experience it was for all those who participated in the experiment, especially for the Canadian members of the team. Officially, this was a Colombo Project between the governments of Canada and India, channeled through the University of British Columbia, and directed to the University of Rajasthan. From October 1964 to June 1968 these two universities worked closely with one another to expand and strengthen the extension and community activities of the University of Rajasthan, and eventually of many other post-secondary institutions in India. As an innovative enterprise, its story is a long one. The learning that occurred was immense, and people learned from successes as well as from those experiences that fell short of achieving their goals. The effects of the program's idea and structure are still very much in evidence in Rajasthan and other parts of India. Madras, Bombay, Pune, Hyderabad, Chandigarh, and Delhi, were only some of the areas touched by the power of concepts such as "continuous learning," social consciousness, and the responsibilities of universities to society.

The historical and cultural history of India, and the contempory trends in the early 1960's, offered fertile ground for innovations and a re-examinination of the old way of doing things. For many centuries, universities and other centres for learning in India encouraged the quest for knowledge. There was a long indigenous tradition of higher education in this subcontinent. The Indian Adult Education Association, one of the oldest Associations of its kind in the World, was formed in 1939. Furthermore, India had a long tradition of private, non-governmental, social, and educational societies which practiced the ideas of social responsibility, self-help, interdependency, and community-based social action. All of these values, and more, symbolized the fertile ground in which seeds of promise, the Rajasthan Project, were to grow and flourish.

The need for the project grew out of a number of political, social, and cultural factors, hence it is important to briefly say something about Rajasthan and India, as they reflect these factors. In 1964, when the project began, the State of Rajasthan had a population greater than the whole of Canada, that is, upwards of twenty million. The State itself is the second largest in size in India. Eighty percent of the people live in some 33,000 villages.

As for India as a whole, it is estimated that at that time, over 200 million adult men and women were illiterate (literacy levels included 26% male and 9% female). Such a situation also reflected other disadvantaged conditions: poverty, limited access to health care, and lack of other social and educational services. India became an integrated political unit in 1947, and at the commencement of the project had been independent for only 17 years. Rajasthan was a feudal state at that time, and its present political borders did not become finally established until 1954.

India's development goals were aimed at achieving modernization of society, economic development, reducing social and economic differences, and achieving social reforms. These broad goals were reflected as well in the purposes of the Indian-Canadian Colombo Project. This began during India's 3rd Five Year Plan, 1962-67, although the 4th Plan was in preparation and was to put a greater focus on adult education and literacy.

The University of Rajasthan was established in 1947. Although its main campus in Jaipur offers graduate studies only, its more than sixty colleges, mostly liberal arts and some professional, offered the Project a network that extended throughout the State. In November 1962, as a result of the efforts of the vice-chancellor, Dr. Mehta, the University began to break away from tradition, and to cultivate a new and broader outlook on social utility, adaptability, and responsibility through its newly established department of adult education.

The Meeting of Minds

Three key persons were behind the thinking, planning, and contracting of the Rajasthan Project. These were Drs. Mohan Sinha Mehta, J. Roby Kidd and John Friesen. Dr. Mehta, M.A., LL.B., Ph.D. (London), as a foremost adult educator in India, and vice-chancellor of the University of Rajasthan from 1960 to January 4, 1966, was the principal person behind the Project. It was he who brought it to Rajasthan.

Mehta had a long and distinguished career as lawyer, diplomat, and educator; and brought his talents to the fields of education, social service, administration, diplomacy, and writing. He held ambassadorial posts in the Netherlands, Pakistan, and Switzerland, and represented India at the United Nations General Assembly. As an innovator in education, he established experimental schools for the training of teachers as well as village workers. He studied programs of adult education abroad and felt that universities must take the lead in preparing for change.

From 1922 to 1938, Dr. Mehta was the honorary Scout Commissioner for India; and from 1944 to 1947 (the year of India's independence) he was the chief minister of the Banswara princely state, which later became incorporated into the state of Rajasthan.

Mehta believed that no community can survive or be free and viable in the world today unless there is a widespread and effective scheme of adult education organized for the community's benefit. He believed in taking knowledge to the people and to their communities. Up to the early 1960s, universities in India did very little to render "extra-mural" service to society, apart from occasional extension lectures. Mehta was concerned about the English model of universities that essentially served the elite of society. He was determined to change the roles of universities in India, crumbling the walls separating them from their respective communities; and in 1961, realizing that the issue of university adult education needed to be faced practically and immediately, he decided that something should be done.

In 1962, his concise proposals on the aims and forms of university adult education were accepted by the University of Rajasthan and the University Syndicate, and a University Department of Adult Education was organized in that year. In 1963, a Department advisory committee was organized with Mehta as chairman. Other members included the chief secretary, Government of Rajasthan; S. C. Dutta, honorary secretary of the Indian Adult Education Association; the joint development commissioner; and Mr. V. V. John, director of college education in Rajasthan. The committee emphasized that an adult education program should be firmly based on community needs, and that surveys and research on their needs was a first requirement. The report of the committee referred to four components of a university program. The first was university extension which would have a general program for the public, and would involve itself with the continuing education of teachers, community development workers, engineers, those in the health sciences, and other professionals. Such a program would also have special projects including literacy and women's education. The second component was the training of professional adult educators; it would offer a diploma course in extension education, and eventually a degree program in adult education. The third task was the development of a continuing education program through correspondence instruction. Lastly, there was to be established an evening college.

During 1963–64, activities of the new Department were confined to the organization of extension lectures. At the beginning of the India–Canada Project, the University of Rajasthan had already accepted the concept of university extension, and was the first university in India to do so, except for some extension activities of a few agricultural universities. Adult education was, therefore, not a foreign idea to the University.

Mohan Sinha Mehta and Roby Kidd met for the first time at an international conference in New Delhi in 1961. At that time, Mehta was the president of the Indian Adult Education Association, and Roby was the executive director of the Canadian Association for Adult Education. Again at a later meeting at the UNESCO headquarters in Paris, Mehta shared his ideas with Roby.

A number of events quickly followed. In February 1962, Dr. John K. Friesen, then director of extension at the University of British Columbia, Canada, on his study–travel in India as a Fellow of UNESCO's East–West Project, journeyed to Rajasthan where he conferred with the Chief Minister and several of his Cabinet members. In Delhi, Friesen was also fortunate to meet with Prime Minister Nehru and with the then Vice–President Dr. Radhakrishnan. Both warmly endorsed the joint universities' Project in adult education.

Prior to Friesen's informal discussions on a future agreement, Dr. Mehta had already approached the Government of India and the University of British Columbia to explore the possibility and extent of support. In April 1962, he visited Canada to address the Canadian Conference on Education, and met with Dr. N. A. M. Mackenzie, then president of UBC. Mehta also met with Mr. H. O. Moran, director of External Aid in Ottawa (later to become the Canadian International Development Agency, CIDA). Mehta and Friesen were primarily responsible for working out a detailed plan which was submitted to the Government of India, and eventually the Government of Canada. The University of British Columbia agreed to offer its experience, and to make available to the project ideas and some resources. Additional costs beyond a university budget were to be supplied by the Canadian External Aid Office. Because of the India–China war, the implementation of the project was delayed until 1964, although the initial intention had been to begin in 1962.

A Contract is Signed

A three-year Colombo Plan contract was signed between the governments of India and Canada and the Universities of Rajasthan and British Columbia. The Project contract was to expire in August, 1967, with the option of a one-year extension. As partners, the two universities agreed to expand the continuing education and extension activities of the University of Rajathan by increasing the scope and effectiveness of the University in such areas as:

- the training of professional and technical personnel;
- teaching and research in adult education and related disciplines;
- the organizing of correspondence courses;
- the establishing of an evening college;
- expanding the extension program of the Universities; and,
- recommending qualified staff and graduate students to study adult education and extension in Canada.

As a demonstration project, the program was to work with management and government persons, and to facilitate the continuing education of professionals, including teachers. The Project was to include all aspects of adult education, continuing education, extra-mural studies, and social education. Furthermore, it expanded the concept of adult education beyond its narrow reference to literacy. The Project also introduced and popularized the usage of terms used at the international level, such as "lifelong" and "continuing education." The Project was to promote self-help development through training programs. Cultural exchanges were to be encouraged, and achieving this went beyond the boundaries of both the Indian and Canadian universities. From the beginning, the Canadian members of the team realized the importance of encouraging all organizations in India to continue their work with adults, and especially were supportive of the voluntary, non-governmental educational, and social service agencies.

The Government of Canada's grant included the salaries and international costs of the Canadian team members, provided equipment, books, and other publications, and, eventually, a four-wheel drive Land Rover. On the other hand, the University Grants Commission, Government of India, was to provide for local travel, accommodation, and special project funding such as research conferences.

Although the focus of the Project was on one department of the University of Rajasthan, many resources beyond it were tapped. In return, many organizations became formally or informally associated in some way with the enterprise. The philosophical base for the Project was expressed by many key persons including Roby Kidd, and in many of his speeches he spoke of actions beginning with thoughts which are expressed in words. After the Canadian teams became involved in the Project, the need was recognized to keep re–examining and rephrasing the conceptual basis for the Project. One endeavour attempted to broaden the working front with Rajasthan personnel who were engaged in, or responsible for, facilitating adult learning. The Project was also in charge of planning, organizing, conducting, and evaluating educational programs. Surveys were undertaken in order to ascertain ideas for programming. The Project was to be innovative in its work, and to seek alternative methods of teaching and learning, as well as seeking new ways of delivering and sharing information and knowledge. Project members worked closely with many academic departments and field services of the University. The University was intended to be a leader and a trainer of leaders. The basic principles of adult education needed to be understood and practiced to the greatest extent possible.

The Canadian members did not want to be perceived, nor to act, as foreign experts as was typical of many international aid programs. The members came as learners and teachers, prepared to listen and observe, working within a different but very stimulating cultural environment. Speaking on continuing education in India and Canada in September 1965, Roby expressed a sincere humility by emphasizing what we all had to learn from India and our Indian colleagues. He especially mentioned what we could learn from India's philosophical and religious insights, India's principles and practices of social education, her skills in art and literature, as well as music, theatre, and crafts, and from India's association with many peoples with whom Canadian contacts were minimal or uncommon. The Project began with enthusiasm, hope, and great expectations.

The Beginnings

As Project advisor I arrived in Jaipur, followed by John K. Friesen, director of the Project, in October 1965, to initiate the project with Indian colleagues. These colleagues included Dr. Mehta, vice–chancellor, L. R. Shah, assistant registrar and soon to become a key figure in the project, and U. S. Gaur, director of the Department of Adult Education. In consultation with many university faculty and government personnel, the first major task was to carefully plan and undertake an extensive survey of selected Rajasthan communities, both urban and rural. Major urban centres were visited and meetings were organized with such groups as public school and college teachers, health, welfare, and community development workers, business people, persons associated with co-operatives, voluntary agencies, numerous government services, and journalists. Meetings were also held with all departments of the University of Rajasthan as well as with two other state universities in Rajasthan. Furthermore, in the city of Jaipur where the University is located, 200 male householders and 325 women were polled to find ways that the University might serve them.

The rural component of the assessment included sixteen villages, randomly selected throughout the State, in order to learn the general socio-economic picture of these areas, and to assess the priority of needs with which the University might be able to deal. Special attention was given to the need for literacy and to economic and social development. Interviews were held with village leaders, teachers, administrators, and also with government officials within the village regions. In all, a team of six young Indian men took part as interviewers in the survey. In some cases, the team went into the villages with 16mm projectors and films, for purposes of entertaining and educating, but especially for publicizing the new University of Rajasthan project and its expanding work in extension and adult education. The result of these far-reaching rural and urban surveys was a report called *Continuing Education at the University: A Plan for the University of Rajasthan*, (Friesen & Draper, 1965). The report made a number of recommendations, and served as a guide for the continuation and further planning of the program as it moved into its second year. Other publications came out of this Survey as well (Draper & Shrivastava, 1965).

Through this initial year, the Canadian advisors and colleagues co-operated closely with such agencies as the National Education Commission, the Indian Adult Education Association, the University Grants Commission, and officials of the Government of Rajasthan in organizing two very important national conferences, one on general adult education held at Mount Abu, Rajasthan, and the second on the extension role of Indian universities which took place in Bhopal, Madhya Pradesh. Dr. Mohan S. Mehta was the general chairman for both conferences.

During the warm days of April 1965, forty men and women educationists journeyed to the Rajasthan hill station of Mt. Abu and took up residence in the summer palace of the Maharaja of

Bikaner. Participants included Mr. V. V. John, director of the Indian Council for Social Science Research. These camp conference participants worked diligently for five days defining and discussing problems and issues of general adult education, such topics as the concept and philosophy of adult education, literacy education, civic participation, and the training of leaders. The concluding statement coming from the conference was that "Lifelong education for survival has become so imperative that we shall ignore it at our peril" (Friesen, 1965).

The first all-India conference on university extension was held in the city of Bhopal, July 5-9, 1965. The purpose of the conference was to further understand and define the task of Indian universities, and to examine their responsibilities both for the education of adults and for their respective communities. Education for social responsibility, liberal education, the continuing education of the professions, and adult education as a field of study were also discussed. Among the forty-four participants were ten university vice-chancellors, as well as S. C. Dutta, Honourary General Secretary of the Indian Adult Education Association; members of the Indian Planning Commission (Education): Dr. V. S. Jha, V. K. R. V. Rao and Dr. K. G. Saiyidain; Prof. L. R. Shah, the administrative secretary to the vice-chancellor of the University of Rajasthan and later to become fully involved in adult education; Dr. Amrik Singh, Secretary of the Inter University Board; A. P. Srivastava, head of the Department of Library Science, University of Rajasthan, later to become a UNESCO advisor and eventually the chief librarian, University of Delhi; and Dr. T. A. Koshy, Director of the National Fundamental Education Centre in New Delhi. (Friesen & Dutta, 1965).

This conference of vice-chancellors and representatives of universities in India was convened jointly by the University of Rajasthan and the Indian Adult Education Association, with financial assistance from the University Grants Commission and active co-operation from The Education Planning Commission. It should be noted that, arising directly from this Conference in Bhopal, the Indian University Adult Education Association was formed in 1967.

Also in 1965, the Education Commission appointed a task force on adult education to study the problems of university extension work. The resulting report indicated that "generally speaking, all the universities in India agree in principle that the university should serve the community including the adult population."

Roby Kidd as Conceptualist and Facilitator

John Friesen left India in June, 1965. I continued into my second year on the Project and was joined in Jaipur in August 1965, by Roby Kidd. Roby's presence especially was influential on policy development. At the international level, the year had further significance. Nineteen sixty-five was International Co-operation Year, initiated by Prime Minister Nehru in his speech at the United Nations in November, 1961, and endorsed and seconded as a resolution by Canada. To enhance the coincidence and ties between the two countries and Roby's presence, it is important to record that he was chairman of the Canadian International Co-operation Year Planning Committee. Roby acknowledged that "my coming to India is my personal ICY Project." He felt that international co-operation must go beyond what governments can do.

The year 1965 was indeed vibrant. In November, the President of India, Dr. Radhakrishnan spoke at the convocation of the Indian Institute of Technology in Kanpur, and talked about the role of science in the pursuit of truth. An editorial in the September 22 issue of *The Times of India* newspaper urged that India "Shake off the Bonds of Old Ties." A reorganization of agricultural research in India was underway, and throughout India students were being urged to act as agents of change. Such was the rapidly evolving stage upon which the Project was performing.

The second year of the Project was restricted by a number of "emergencies" in India, not the least of which were the failure of the 1965 monsoon, military expenditures on the Pakistan and China borders, and the devaluation of the Indian rupee. Roby Kidd's presence on the Project helped greatly to minimize the restrictive pressures on the undertaking. There was no doubt that he was perceived in India as a dynamic and well respected leader in the field of adult education.

A few days after the Indian Pakistan war in September, 1965, Roby and I were invited to the desert city of Bikaner to meet with Mr. Anil Bordia, the director of primary and secondary education for the State. Among other topics, they discussed the possibility of holding the first adult continuing education program for teachers in May, 1966. Other subjects examined were: the possibility of offering correspondence study programs; establishing an institute for headmasters; urban literacy; as well as offering adult education through the schools; and the government Department of Education. Returning overnight to Jaipur in darkness imposed by the war curfew, Roby's and my own wishes for peace were intermingled with enthusiasm for the work that lay ahead in implementing the Project.

Upon his arrival in Jaipur, Roby immediately became chairman of two important committees both of which produced reports. The first was a *Report of the Committee on Evening Colleges* (Kidd, 1965) which prepared a plan for evening college classes to be held in twelve cities in the State of Rajasthan, through the vast college network of the University of Rajasthan.

The second was a *Report of the Committee on Correspondence Study* (Kidd, 1966). Expected initial enrolments of 10,000 students per year would greatly extend the learning opportunities for adults and others in the State. This Report was approved by the University Syndicate on November 24, which made it possible to proceed immediately in developing correspondence programs in Hindi. Also in November, the Report on Evening Colleges was approved to work through arts, commerce, and science colleges.

Roby Kidd was also greatly influential in conceptualizing a Centre for Continuing Education which he defined as "a facility that is planned to provide continuing opportunities for mature people to study and grow." Such a Centre would help to facilitate business and industrial competence, leadership in voluntary groups and agencies, citizenship and international understanding, individual growth and development, physical education and recreation, and arts and crafts. All these he saw in a wide perspective, and as frequently interrelated. On December 23, 1965, the corner stone for such a Centre was laid on the campus of the University by the Honourable Roland Michener, High Commissioner for Canada to India.

In the Fall of 1965, I was invited by Professor A. P. Srivastava, head of the University's Department of Library Science, to offer the first graduate level course in India on adult education as a field of study. Focusing on the role of librarians as adult educators, the course lasted a full semester. Roby was invited to give two lectures. These anticipated later offerings of graduate studies in adult education by the University of Rajasthan, and took the meaning of adult education beyond its narrow reference to adult literacy. The course discussed the role of the library in the service of the community, and linked adult education and extension work to the functions of the library.

As if the above accomplishments were not sufficient, a number of others can be cited, that directly related to the Rajasthan project:

- Arising out of Anil Bordia's increasing interest in adult education, a special issue of *Naya Shikshak* focused entirely on adult education to which Roby, myself, and others contributed articles. *Naya Shikshak* is the quarterly journal of the Department of Education, Government of Rajasthan. In his chapter, Roby urged administrators of universities, colleges, and schools to become involved in continuing education, and he pointed out that the advantages of doing so were to the student, the institution, and to teachers. He firmly reiterated his strong belief that adults have a capacity to learn. He also stated that teaching adults was a privilege and not a burden.

- Efforts were made to explore the possibility of the University of Rajasthan becoming the centre for adult education for South East Asia.
- Dr. Robert Heilig, M.D., a senior faculty member and its librarian, became the medical extension person, thus extending professional resources within the University's extension program.
- November, 1965, the first conference of College Extension Directors was held at which Roby Kidd and myself were present. This lead to the opening of extension activities in some twenty-five colleges in the State.
- The first issue of *Prasar* was produced as the journal of the Department of Adult Education, University of Rajasthan. This journal grew directly out of recommendation from the College Extension Directors' conference.
- Meena Dandiya joined the Department of Adult Education. After U. S. Gaur retired in 1968, she was appointed director of the Department.

The untimely and unexpected death of Prime Minister Shastri in January, 1966, was a great loss to the Nation. The University of Rajasthan also shared its own loss because of the retirement of Dr. Mohan S. Mehta as vice-chancellor. He was succeeded by Professor M. V. Mathur.

In 1966, the Indian Education Commission completed several years of study and recommendations. A key chapter in its *Report* (Ministry of Education, Government of India, 1966) was devoted to adult education and the high priority that must be given to it, as an integral part of India's plan for development and influencing India's Fourth Five Year Plan, 1966–71. This chapter's 29 recommendations urged that libraries, voluntary agencies, and universities assume greater responsibility for the education of adults; and that they set up divisions of adult education, literacy, and correspondence programs. Primarily, it was Roby Kidd and S. C. Dutta, of the Indian Adult Education Association, who prepared the first draft of the chapter on adult education for the Commission.

After months of planning by myself and others, a ten-day

National conference was held at the University, on the topic of co-operation and planning. It served as an example of the kind of inter-agency co-operation that took place in the Project's innovative kinds of programming. The conference was co-sponsored by The Departments of Adult Education and Economics, University of Rajasthan, with added support from The Rajasthan State Co-operative Union, The State Department of Development and Planning, and the Registrar of Co-operatives in the State of Rajasthan. Financial support came from the British Columbia Credit Union (Canada). Some of the topics discussed by various resource persons and the twenty-nine participants, senior officials of community development in Rajasthan, included: the role of co-operatives in democratic planning, agriculture co-operatives in India, and consumers co-operatives (Draper, 1966).

In April, 1966, Roby returned briefly to Canada to deliver the Quance Lectures on Canadian Education. Upon his return to Jaipur he conducted an extended seminar at the University of Rajasthan, attended primarily by deans and faculty. He spoke of the implications of continuing education, drawing heavily upon his Quance lectures. He referred to, and in fact eloquently argued for, the application of the principles to which he was committed, for instance, "continuing learning can result in sharing the power of education," "lifelong learning brings into association all the members of the educational family," and "teaching can become the most significant of all professions." In keeping with his tradition of delivery, he ended with a quote, this time a prayer from the Rig Veda:

> O Lord, accept the fruits of our labour,
> Grant us new and ever renewing life,
> And raise amongst us great teachers
> who may enrich us all with wisdom.

Arising from the discussions with Anil Bordia in September, 1965, Roby and James Draper launched the first professional training diploma on adult education, designed to improve the provision of adult education in Rajasthan. The program, which went from May 9 to June 1, focussed on the Principles and Methods of Adult Education and was offered on the campus of the University. The twenty-six participants included college extension directors, librarians, secondary school administrators, extension officers, and others. The program would not have taken place had it not been for the support given by Anil Bordia and V. V. John.

Amidst whirling ceiling fans, and with dampened *kush kush* grass over the windows, and in the dry heat of Rajasthan's desert, participants worked on projects, discussed, and prepared papers. Some also worked on the third issue of ***Prasar***, the journal of the Department of Adult Education of the University. At the successful completion of the course, participants received a certificate which read: "In duration, degree of difficulty, and teaching methods employed, this course is equal to courses offered at The Master of Arts degree level in universities in Canada and the United States." The Certificate was jointly signed by Roby Kidd and myself. Towards the last days of the program, Knute Buttedahl arrived from Canada, to begin the third phase of the Rajasthan Project. Mr. Om P. Shrivastava, who was initially appointed to assist me with the rural survey in 1964, assisted with this program. In time, Om was to travel to Canada to receive his doctorate in adult education, and to return to make a significant contribution to adult education in India.

Other achievements during this second year of the Project included these:

- In early 1966, approval was given by the University Syndicate to develop a post graduate degree program in adult education, offering the M.A. and M.Litt. degrees, certificates in adult educaton, as well as individual courses. The following year, this policy was to begin with a Diploma in adult education.
- Project members assisted in developing a plan and a budget for adult education, which eventually went to the Ministry of Education.
- Arising from a two-day conference sponsored by the Department of Adult Education of the University, and attended by upwards of ninety persons, came the formation of the Rajasthan Adult Education Association.
- A jeep for the Project was acquired.
- The Indo-Canadian Society was formed in Jaipur at the initiative of Indian friends and colleagues. As a result of the efforts of this Society, and especially its president, University dean Dr. T. K. N. Unnithan, the cities of Jaipur and Calgary were eventually "twinned" and so recognized by UNESCO.
- The Canadian members spoke to a number of groups, including Rotary International and schools, about the Project and the concepts of continuing education.
- In April, Dr. M. S. Mehta went to Vancouver, Canada to reinforce the ties between the Universities of Rajasthan and British Columbia, and to discuss some of the activities of the forthcoming third year of the Project with Knute Buttedahl and John Friesen.

- Project members worked closely with Faculties of Engineering, Social Sciences, and Commerce to actually develop extension programs in Engineering, Management, Public Administration, and Welfare.
- The first college extension newsletter was produced.
- Team members assisted the Government of Rajasthan in planning a five year adult literacy campaign for men and women in the 14–45 age group.
- A grant from the University of British Columbia Women's Club assisted the campus nursery school in Jaipur to purchase equipment. Two Canadian women, associated with the Project through their spouses, were founding members of the school. The same Women's Club in Vancouver "twinned" with its Jaipur counterpart.
- The Encyclopedia Britannica, the Thompson Foundation, the Overseas Institute of Canada, the Centre for the Study of Literal Education for Adults in the United States, the University of British Columbia and others made contributions to the University of Rajasthan library collection on adult education. Other gifts were forthcoming from Canada, including a shipment of paper.
- Thanks to the strong influence of Anil Bordia, the year 1966 saw the formation of the Bikaner Adult Education Association
- Seminars for headmasters of secondary schools were organized and night schools were opened where none had existed before.
- Discussions were held with medical doctors to plan health and nutrition programs, as well as consultations with state government officials about the further training of 20,000 village-level leaders. Finally, discussions took place with business men about how courses in business administration could be fostered.
- Ways were explored by which resources from the United Kingdom, Australia, the United States, and other countries could be found to support the continuing work of the Project in India, especially material resources.
- These many months also included considerable travel, especially throughout Rajasthan, and there were frequent trips to New Delhi.

I left India in early June, 1966, and Roby left a few weeks later. It would be grossly unfair, and oversimplified, to say that all of the above-mentioned activities and accomplishments began or ended with the first three Canadian participants to the Project. In many cases, things only *began* in these two early years of the

Project. In other cases, the seeds of promise were only sown, and it fell to additional and continuing members of the team to fulfill the promises (Buttedahl, 1968). All this occurred in addition to completely new initiatives which came from subsequent participants. The remaining duration of the project is summarized below. But first, it seems appropriate to draw to a close Roby Kidd's contribution and dedication to the Rajasthan Project.

During the time that Roby was a Project member, a great deal of lobbying, planning, explaining, convincing, and writing took place. Roby was very much involved in all these and other activities. On the one hand, he was very visible at the centre of things because he indeed was a respected and sympathetic leader in the field of adult education. On the other hand, Roby's contribution was what he did behind the scenes, being supportive, giving advice and encouragement to university and government persons. He, like all Canadian members of the team, tried to be sensitive to the fact that we were visitors, working within another culture with long traditions. Roby often stated how much he felt at home in Rajasthan and in India (Draper, 1982). He has been quoted as saying that his most important overseas work was in India. His association with the Rajasthan Project, and the great contribution he and his colleagues made to it, influenced other programs in India and was intense and heartwarming. While his contribution to adult education philosophy and programs there is great, equally important is that what Roby learned from India brought mutual satisfaction and respect.

Beyond the Beginning

The first two years of the Project were initiating years. The Project was conceptualized in a Rajasthan context. The initial survey acted both as a needs assessment and a way to publicize the Project, giving it visibility. Through questioning and discussion, the undertaking gained momentum and commitment. Within months, it began to influence University, State and National policies. What was especially important was that the Project went beyond words, and immediately began to apply the principles that were being expounded. Hence, team members became involved with their Indian colleagues in implementation. For this reason, and because needs were expressed and given priorities, the second year team became engaged in actual programming and teaching.

As mentioned previously, Knute Buttedahl arrived in Jaipur toward the end of the training program which was completed in June, 1966. He also became the director of the Project in December, 1966, replacing John Friesen after John's resignation from the University of British Columbia. Knute himself was on the staff of the UBC Department of University Extension. Shortly after his arrival, he was joined by a second team member, Bill Day. Their Phase III of the Project especially focused on demonstration and implementation, and further developed programs in the wider community as well as on the campus of the University of Rajasthan. Working with many others, they became involved in training and demonstration projects through short courses, lectures, and evening classes for professionals, as well as for the general public. There was a wide range of content and subject matter taught, and various teaching techniques and devices were demonstrated.

During this Phase III, both Meena Dandiya and L. R. Shah went to Canada as part of the Project, but at different, overlapping times. Most of their time was spent at the University of British Columbia, but they also travelled to other parts of Canada to observe various extension and other educational activities, and to become further informed with the literature and techniques relating to adult learning. Later, in 1968, both were to fill key positions and further fulfill the plan of the Project. Dandiya became director of the Department of Adult Education after U. S. Gaur retired. Shah became director-in-charge of the Centre for Continuing Education.

Largely because of the influence of Anil Bordia, the Bikaner Adult Education Association was formed in 1966. The Project team became more involved with literacy adult education, including some rural work. Attempts were made to find land for the proposed Centre for Continuing Education and, in fact, the local Maharani was asked to donate property for the Centre.

Building on the work initiated in Phase II, a recommendation was made to establish an M.A. in adult education at the University, and a draft proposal to this effect was submitted to the University Grants Commission. Further work in evaluation was undertaken; and consultation and training continued, especially working with the State Government in measuring the results of the State literacy program. Much more was done in training administrators, and these and other activities led often to radical changes in both policy and practice, setting new patterns for literacy work in Rajasthan. That is, instead of focusing on crash literacy programs as was the practice, longer and more intensive programs directed to fewer adult learners enhanced the chances of retaining functional literacy, and in turn, of influencing others to want to attain literacy. The Project team also further studied the role of the university and colleges in supporting the work of the State literacy program.

During this time, attention was given to building and staffing the proposed Centre for Continuing Education, which was to become the first of its kind in India. Also, arising directly from the 1965 conference in Bhopal, came the formation of the Indian University Adult Education Association with some thirty-five founding vice-chancellors among its charter members.

The last phase of the Project, Phase IV, began under the direction of Glen Eyford from the University of Alberta. Buttedahl and Day left India in May and July, 1967, respectively. Eyford became involved further in implementing the University's Diploma in Adult Education, the first professional program in India, which was advertised widely both within India and in South East Asia. Indians and others were being trained to work with government, industry, voluntary agencies as well as the functions of teachers, organizers and administrators. Further work was also done in expanding the evening colleges.

Also in 1968, a Correspondence Study program was created, to become the second of its kind in India. Money for the program was received from the University Grants Commission, and the undertaking was supported by the Central Ministry of Education and the Ministry of Finance. Initial courses were in commerce, leading to a Bachelor of Commerce degree. In August of 1968, the Institute for Continuing Education was conceived as a broad umbrella organization to administer and co-ordinate adult and continuing education activities, as recommended in the 1965 Report. It was to have four wings: adult education extension, non-credit wing; the adult education formal program, beginning with a Diploma and focusing on adult education as a field of specialized study; the Centre for Continuing Education; and the Correspondence Study program.

The final activity to be mentioned here, as part of the initial general plan, was to make it possible for selected Indians to travel and study in Canada. Anil Bordia was the third such person and he spent many months in Canada, primarily in Toronto with Roby Kidd and myself at the Ontario Institute for Studies in Education. This was in 1968 and resulted in a number of concrete results. Not only did Bordia become more committed and knowledgeable about adult education, but during his stay in Toronto he, Roby, and I planned to collaborate on a book, which was published in 1973 under the title ***Adult Education in India*** (Bordia, Kidd, Draper, 1973). The three of us also became founding members of Sangam Associates (from the Sanskrit word "coming together"), whose purpose was to support educational and cultural programs between India and Canada. For its first year of operation, it contributed to the salary of Om Shrivastava in his later initial employment with Dr. Mohan S. Mehta in Udaipur at Seva Mandir's non-formal education program in Rajasthan. These are only a few examples of the intertwining, sharing, and co-operation that arose from the Rajasthan Project. Finally, it should be noted that throughout the four year Project, a number of volunteers from Canada, and one person each from Australia and the United States, contributed for short periods of time to the Project (Buttedahl, 1968).

Ripples on a Pond

How does one assess the collective contribution of the Rajasthan Project? Apart from the specific achievements of individual members of the team, of Roby and others, what can one say about all aspects of this process of change? How does one measure the power and influence of an idea? More than anything else, the Project dealt with the implementation, or further expansion, of ideas: the concept of lifelong learning; the equality of opportunity for learning and education; the role of publically supported institutions such as universities, colleges, and libraries in sharing knowledge and information, and in facilitating the learning of others; the emphasis on social conscience; and the overall concern for the quality of human life and human settlements. Of course, many leaders in India were already expounding and practicing these ideas.

Prior to the commencement of the undertaking, what was special about the Rajasthan Project was its attempt to reconceptualize these ideas, bringing them together in new and innovative ways. Extending an awareness for change, and bringing people together to share ideas and to listen and plan, were essential to the Project. The Project did lead to local, regional, and national meetings which resulted in some concrete developments. The pebble that sent ripples from Jaipur touched many parts of India, so that today most universities there have extension activities which can in many cases be attributed directly, or indirectly, to the innovations first formulated through joint interchange in the Project of the Rajasthan/British Columbia Universities. Always, however, one must be cautious in making direct cause and effect relationships. In some cases the relationship is clear. In other cases it can only be inferred. For instance, the February 1976 Seminar on Continuing Education held at the University of Pune was directly influenced by the Project and its many participants. Mohan S. Mehta, Om Shrivastava, and persons from the University Grants Commission took part in this seminar.

The expression of ideas was accomplished through events, as already noted, but also through writings, in reports, journals, speeches, and other publications. The Project and its many team members were committed to leadership training; the continuing education of all, whether these be illiterate villagers or members of professions; the effective management of resources; the economics of adult education and alternative means for personal survival and economic expansion; developing and extending a broad-based support system for adult and continuing education; meeting the challenges of change at all levels: social, economic, cultural, and political; broad-based evaluation which took into account the affective or feeling aspect of personal and communal change.

The Project was indeed eclectic in its usage of content, ideas, and people from a wide range of experiences and training. For instance, to illustrate the latter point, Project members came in contact with almost all disciplines at the University of Rajasthan, including philosophy, history, statistics, political science, library science, sociology, and commerce. Outside the University, Project staff worked with members of the educational and business communities, governments at all levels, and the University Grants Commission. The Project also saw some interesting co-operation between individuals and institutions.

Exchanges of personnel and materials took place between India and Canada. The first three Canadian members of the Project especially were directly involved in selecting those that would visit Canada from India. Additional efforts were made to further link adult educators in India with the wider international community.

The Project emphasized the importance of a basic psychology of adult education which was more student-centred. It attempted to redefine the role of teacher and students, stressing that each learns from the other. It especially introduced the idea that apart from being a field of practice, adult education also had its own particular body of knowledge and was a field of study as well. Furthermore, it was not enough to have a knowledge of content; adult education was based on the application of that knowledge to often unpredictable circumstances. A team approach was encouraged for solving problems. As with other chapters in the book, the Project touched on raising adult education to professional standing; the continuing education in the professions; international outreach; adult education and voluntary association; adult education for social change; and the role of the mass media and communication. The Project helped support what many adult educators in India were already doing.

Of course, the momentum of some parts of the initial plan did not continue equally, for instance, the continuation of the graduate studies program which eventually declined. In 1971, the Canadian International Development Agency did contract a person to undertake an initial evaluation of the Project, and a number of limitations were documented, including resources which were not forthcoming. In the early part of Phase I, a dedicated Indian educator accused the Project of neglecting the poorer sectors of society. The Project tried not to do so, and attempted to demonstrate this although more could have been done in this regard.

Yes, the Project went beyond tradition. It encouraged people to act critically and responsibly. It was an intervention as well as an education experiment. Learning and teaching were always at the centre of the Project, and it is likely that the Canadian members of the team did more learning and less teaching than anyone else associated with the program. Certainly, Roby Kidd and other members of the Canadian team were never the same as a result of their days spent in Rajasthan. Roby expressed this humility and openness many times. In retrospect, it can be said that the Rajasthan experience of 1964–65 subsequently attracted interest and response in many Indian States, and even beyond the borders of the sub-continent. The Project touched the hearts of many, as did Roby himself.

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CHAPTER 11

THE GROWING EDGE: ADULT EDUCATION'S SOCIAL ROLE

Evelyn M. Boyd and Somsak Boonyawiroj

A metaphor, the growing edge, has been chosen to introduce this chapter. This metaphor, used by Roby in a speech given in 1956 (Kidd, 1969, p. 48), and again in his book, *How Adults Learn* (Kidd, 1973), seems to embody much of Roby's philosophy and thought about adult education as social action. He used the phrase "the growing edge" to sum up the characteristics of being open-minded to fresh ideas, different viewpoints, and differing basic assumptions, of being in the vanguard. Although his own conception of the parameters of adult education continued to grow, the central role of adult education as responsibility was articulated publicly in 1956 (Kidd, 1969, pp. 265–275). This theme of social responsibility formed the basis of Roby's actions as well as being a key element of his many addresses and speeches over the years. We have tried to present Roby's conception of adult education as social action in both developed and developing areas of the world, drawing upon his many public statements, his writings, interviews with adult educators who knew him, plus our own personal association with Roby at OISE. However, first we need to provide a backdrop of Roby's philosophy and ideas as they are inseparable from his activities.

Basic Assumptions about the Nature of Human Beings

Roby had very deep, unshakeable optimism and faith about human nature: people are capable of extremes of good and bad, but if given an opportunity, people make growth-enhancing choices. He believed that often a person's greatest obstacle was not some outside factor but rather an internal one. A few selected quotations from speeches are representative of his beliefs:

- Men, all men, are capable of grace and capacity far beyond their usual estimate of themselves (Kidd, 1969, p. 283).

- The human person seeks health, seeks learning, seeks wholeness — he has within him a principle of growth with which we can work (Kidd, 1969, p. 129).
- The strongest chains are those with which men fetter themselves (Kidd, 1969, pp. 205–206).
- Those of us of weakest vision can see that our tendency to self-denigration, of self-pity, of smallness of spirit, is scarcely justified (Kidd, 1969, p. 8).

But Roby was no Pollyanna. Rather, he chose to see the glass of water as half full rather than half empty; a situation could be viewed as a problem or as an opportunity. He always emphasized the positive and the possibility of complex, problematic, or seemingly hopeless circumstances.

Roby urged others to bring a balanced perspective to challenges they encountered even as he himself strove to do: "I hope that in asking some of the difficult questions we must face together I have not torn the wings off the butterfly, that I have not lost sight of the whole" (Kidd, 1969, p. 305). "We can do it if we will not lose our nerve and will be ourselves, and have a storehouse of love and patience, imagination and sense" (Kidd, 1969, p. 26). "The most perplexing problems are as much the result of man's humanity, his science, and his medicine, and his rising expectations, as they are the results of man's weakness or depravity" (Kidd, 1969, p. 248).

Basic Assumptions about Learning and Education

For Roby, living and learning were synonymous and inseparable. A typical statement reflecting his conception of learning was made in 1959 when he described the human being as a learning animal, "free to learn and adapt, to create tools, to change and grow. Nothing is so characteristic of man as learning" (Kidd, 1969, p. 100). "What you are, you have learned. For you, and for everyone else, learning is the most fundamental thing about living" (Kidd, 1969, p. 193).

Equally important for Roby were the conditions of learning: "Affection is the quality in which constructive learning has its best opportunity. Love, not hate or envy, is the condition of learning" (Kidd, 1969, p. 120). "Learning of quality happens best when a man has some part in choosing what he will learn, when he is deeply engaged all through the learning transaction, and when he tests, appraises, evaluates his own progress" (Kidd, 1969, p. 196).

Roby spoke of education in metaphors such as the illumination of darkness, the key unlocking what is worthwhile in living, and the key to economic and social progress. He believed that every person from childhood to old age has a right to lifelong education. Knowledge was seen as the central resource of a society, thus rapid change demanded ongoing, continual learning as a social responsibility. He pleaded for relevant educational opportunities for adult learners, especially those which foster skills of learning how to learn. In summary, education and lifelong learning for Roby were paramount, and he carried this message wherever he went, whenever he wrote and spoke, and in whatever he did.

Social Needs and the Role of Adult Education

Roby's vision of the role that adult education could and should play expanded and grew during the late 1940s and throughout the fifties. Beginning in the late fifties, Roby's writings, speeches, and personal interactions with the worldwide community of adult educators stressed adult education's role as encompassing social action. Roby came to view adult education as the core, as *central* to political, economic, cultural, professional, and institutional dimensions of societal change (Kidd, 1969, p. 237; 1978; 1979). The remedial mentality of past adult education programming was far too restrictive and myopic in scope. Roby's social conscience and educational concerns came to include a population of adults usually out of sight and out of mind — prisoners. He was well aware that until society and prison administrators viewed prisoners as a worthy adult learner population, little or none of their prison experience would equip them to handle the complexities of society which most would eventually rejoin. Adult educators had a social responsibility to enlarge the perspective of legislators, judges, correction officials, and the general public.

Roby exploded simplistic myths and assumptions about social change and development. He pointed out that raising a society's standard of living does not automatically improve life quality. Roby warned against thinking that government or experts can do everything, against abdicating individual responsibility to them. He reminded people that individual citizens can do many things that governments cannot do for various reasons.

Characteristic of Roby's broad perspective, he did not restrict development as only needed in "Third World" countries. Rather, he pointed out that extremely rapid change was occurring in the developed nations of North America and Europe. The eight months Roby spent in Jamaica during the late fifties made a deep impression on him. The time he spent there not only widened his international perspective — a perspective which grew with every trip abroad – it also gave him a clearer vision of what was needed at home. "North America is still a frontier. Many of the new problems associated with industrialization, urbanization, and technological change we encounter first" (Kidd, 1969, p. 287). And again in 1962 he said, "Here, if man is to have a rich life, must be worked out the great new social inventions. It is we who live on the great social frontier"(Kidd, 1969, p. 235).

Roby reminded adult educators that functional competency is demanded in a highly complex society if its citizens are to play a responsible and truly participatory role. Educational efforts are needed in such diverse areas as literacy, unemployment, re-employment, vocational training and re-training, managerial training, professional continuing education, national and international current affairs, religion, leisure, and life quality. He stressed that both developed and developing nations share the modern phenomenon of the urban city and the challenge of how to build decent, humane living conditions in a large city environment.

Developing Nations and Adult Education's Social Role

Roby did his homework: he read; he attended conferences and meetings across Canada and abroad, absorbing everything; he taught; he served on committees and commissions; he prepared and delivered speeches on a variety of themes. And throughout all of his varied professional activities, he met people. He talked to people, listened carefully to what they had to say, reflected upon these conversations, and shared personal experience and perspectives. Roby would mingle with government leaders one moment, then strike up conversations with yam planters the next. His travels through print, other people's experiences, and his own personal experience and contacts, reaffirmed his basic assumptions about learning and human nature, and engendered additional beliefs. We have attempted below to summarize beliefs which formed the backbone of his ideas concerning adult education's social role with reference to developing countries:

- All people are brothers and sisters and are more alike than they are different.
- Face-to-face contact is a crucial first step to international understanding, relating, sharing, and respect.
- International joint action often succeeds where going it alone fails.
- Adult education is the vehicle for social advance.
- An education component is crucial for successful development efforts.

- Educational forms cannot be transplanted effectively without modification by native people in the recipient country.
- Developing nations need *all* levels of adult education.
- Programming should cover the range of human experience including the arts as well as science and applied technology.
- Formal education efforts must be accessible to all and not be a vehicle to bolster class privilege and power.

Roby chided citizens of developed nations for their tiny contribution to development in developing countries. He challenged citizens to commit 1% of their Gross National Product to developing countries for the next fifty years (Kidd, 1969, p. 339) as a minimal beginning. He viewed international agencies as the most effective means to aid development, and efforts in education and community development as particularly valuable. He warned complacent Canadians that Asia's populous countries would soon develop sophisticated military weapons, and a social conscience which would no longer accept the gross inequality of wealth. Roby perpetually encouraged people to do more, to do better even as he continually asked himself, "What can I do? How can I be helpful?" He challenged adult educators to stretch their social and moral horizons, as well as their professional thinking, in terms of the role which adult education could play in development efforts.

Roby identified human beings as the only growing, expandable resource, and stated that "the best form of foreign assistance is a man who will share his experience" (Kidd, 1969, p. 223). Training managers and leaders abroad was vitally important. Also of great importance for Roby was the sending of material resources such as books, tools, and equipment. He pointed out in a 1967 speech (Kidd, 1969, p. 293) that the time had come when business people, administrators, and public officials around the world had finally joined educators in realizing that the most productive form of investment in a country's social and economic development was investment in education.

Adult Education: Some Structures for Social Action

This concluding section focuses on Roby as a man of action. We have only attempted to give a brief sketch of his ideas of forms which adult education could take to meet social needs.

Anyone who knew Roby would agree that he was an action man; things happened around Roby usually because he had a quiet hand in making them happen. He made himself accessible to others, and his humble manner made him approachable. Roby encouraged and lauded theoretical and research efforts, but felt that people do not change their daily practices after only studying some academic model. Rather, first-hand encounters with something they see as useful in their own situation are what have lasting impact.

Roby's greatest contribution appears to have been his ability to act as a catalyst, a promoter, an encourager, an introducer. Roby functioned something like a honey-bee gathering pollen from one type of flower, pollen from another type, and the result was not only honey but the cross-fertilization blending as well. An old Indian friend and adult education scholar described Roby as a "co-ordinator *par excellence.*" In a March, 1983 interview, he illustrated what he meant by saying that Roby "collected something from Tanzania and passing it to India and enriching the Indian experiment. And similarly he must be taking some of the ideas from India and going to Malaysia and other places" (Dutta, personal communication, 1983).

Two structures which Roby viewed as important and valuable in bringing adult educators together were international organizations and international conferences. He was active in both realms. He felt very strongly that the major benefit of international conferences was that they provided an opportunity for people to meet on a one-to-one basis. In a 1960 speech, he lamented that we "lack the means to converse with our brothers elsewhere, the institutions for working together in common causes and for humane objectives" (Kidd, 1969, p. 192).

Roby would take it upon himself to make sure that certain people met certain other people. One typical example of this middleman role was when he insisted that a pioneering Indian adult educator attend a meeting in Ottawa. This educator recalled in a March, 1983 interview that Roby "had the foresight. You see, he wanted me to meet a man – He knew that I did not know him. He said that I must go and see him. There was no question of not going, so I had to go. And, you know, that meeting of mine with . . . was so useful" (Dutta, personal communication, 1983).

Roby's convictions, enthusiasm, integrity, universal nature, and international stature all enabled him to be an effective "moving power." From our experience of Roby, he would be ever on the lookout during his foreign travels for adult educators who would benefit from studying abroad. He was a moving force behind bringing three Thai adult educators to OISE in 1979 so that they could pursue doctoral studies. His reception of the three Thai educators when they arrived was typical. They presented him with a small gift which he received warmly and humbly, and he responded by saying that they were the most valuable gift he could receive from their country. Roby acknowledged that adult educators need certain credentials to be recognized, and in order to have impact on developing countries, and he felt a responsibility to accept and assist such foreign students.

Roby appreciated a wide spectrum of political ideologies yet clearly valued freedom of the individual. He was by no means apolitical: to the contrary, he was as political as Marx or Friere. However, he differed radically from them because he always advocated working within the existing power structure and system for social change.

His belief that every adult has the *right* to lifelong learning (Kidd, 1969, p. 330; Kidd & Ray, 1979) is a belief which supports increased awareness, knowledge, questioning, and change. New knowledge is potentially a powerful avenue of social change. In 1960 and 1961 speeches Roby remarked: "In many a 'developing' country, the road to political power is through community development and fundamental education" (Kidd, 1969, p. 339).

Roby urged adult educators not only to work within existing structures and institutions, but to also create new ones which would be responsive to current, and anticipated, future needs and problems. If ideas were borrowed, they required alterations to fit a new context. In a typical speech given in Thailand, he prefaced his remarks by saying that only Thais could adapt ideas and formats to their own situation. "However, it is useful, I believe, to note how other people are also seeking to discharge the same kinds of responsibilities and I will produce some examples from other places which may stimulate you, not to emulate, but to do better" (Kidd, 1979a).

In this same speech, Roby urged Thai universities to expand their leadership roles in nonformal adult education efforts, both in existing forms and in developing new, appropriate structures. He especially encouraged universities to provide training and continuing education opportunities for a wide range of professional people drawing upon teaching talent beyond university walls. A specific service area he saw Thailand providing was offering training in adult education for people from neighbouring countries.

Everywhere and always, Roby expressed his desire to see more research in adult education being done. In developing countries, he saw value and need for replication studies plus new research carried out in the native context from a native perspective. A long-time friend and British professsor of literacy education remarked in a July, 1981 interview that although Roby was himself not a prolific researcher, his critical insight functioned "to open doors for you, open windows rather through which you can see more clearly than you did before. In a funny sort of way, I think that Roby Kidd is not so much the originator of research findings himself as the cause whereby truth is found by others" (A. Jones, personal communication).

Summary

For Roby, adult education was inherently social action because its goal was change. Thus he included in the adult education family not only people who label themselves adult educators, but also scores of others who function as such. Counsellors, trade union people, health workers, mass media people, agricultural officers, librarians, village leaders, and religious leaders, to name just a few, are all engaged in working towards political, social, economic, professional, and/or institutional change. All play a central role in development efforts which should be supported at both formal and nonformal levels. Roby believed that one individual can and does make a difference. "Co-operation is a human act, that starts with one man facing another man" (Kidd, 1969, p. 218).

In a 1966 speech (Kidd, 1969, p. 350), Roby spoke of a literary character, Henderson, created by the novelist Saul Bellow. Henderson was a dreamer-doer, a guy with not only ideas but a program. Roby Kidd could also be described as a dreamer-doer, both an idea man and a man with a plan, and above all an individual adult educator with a growing edge who made a difference.

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CHAPTER 12

ROBY KIDD AND UNESCO

Malcolm Adiseshiah and John Cairns

J. Roby Kidd was UNESCO's guide, philosopher and friend, working as one of its key advisors, and helping to shape UNESCO's ideas, programs, and plans for adult education. Over many years, he served as the unofficial Canadian expert and liaison in adult education to the UNESCO Secretariat even though he was not the designated Canadian representative. On his frequent visits to Europe, Roby invariably spent a day or so at UNESCO discussing, suggesting, and offering advice on issues related to the development of UNESCO's programs. These informal activities were in some ways as significant as the more formal contributions made through various committees.

The organization has several international and study tour programs. Here, too, Roby played a valuable role by bringing adult educators, trade union and co-operative movement leaders, and so on, into the orbit of these programs with which they were previously unfamiliar. In many ways, he served as an unofficial ambassador for UNESCO by encouraging participation in UNESCO activities by adult educators and others.

One of Roby's most valuable accomplishments was to make UNESCO conscious of its responsibility to adult education, and to encourage the development of its multi-pronged program of adult education. This encompassed the immense undertaking of literacy for the developing countries, dealt with remedial and continuing education for the industrial nations (with a certain amount of spill-over into less fortunate regions of the world), and also developed the program of youth education which impinged upon all countries.

While Roby promoted the work of the literacy and other work-oriented adult education projects implemented by UNESCO, he did not oversee them. Rather, his involvement took the form of a continuing moral and professional support in terms of the need for, and value of, widespread literacy efforts. The projects received funding from the United Nations Development Programme

(UNDP) at a cost of well over one million dollars per project. In addition it should be noted that, on average, each project was supported by in-kind contributions from the host government which more than matched the UNDP component.

Roby was a member of the Evaluation Committee which was established by UNESCO and UNDP, and played a prominent role in its decisions concerning the final Evaluation Report. On the Evaluation Panel, his main contribution was in his non-political stance and his emphasis on the professional and educational issues involved.

The Evaluation Report was as forthright in bringing into the open the high cost, the non-replicability, and the wastes of the projects as it did the positive contribution to development. The difficulties of the Evaluation Committee were compounded by the fact that many of the issues were political and impinged upon internal matters of member states taking part in the literacy programs. The conciliatory manner Roby brought to this undertaking was a small reflection of the integrity and courage he exhibited in his work in adult education.

In 1960, the year that Roby chaired the Second World Conference of Adult Education in Montreal, there emerged a need to identify what UNESCO's objectives should be in adult education. Attention was focused on several important areas:

(a) To strengthen UNESCO in carrying out its major purposes, such as the attempt to eradicate illiteracy, to establish a world clearing house for education and to promote adult education throughout the world;
(b) To facilitate regional action (seminars, training courses, etc.) which contribute to UNESCO's purposes as a world organization;
(c) To increase the possibility of personal contacts between people directly responsible for the provision of adult education;
(d) To develop mutual understanding by encouraging people from different countries to meet for travel, study and discussion in educational settings;
(e) To encourage the work of UNESCO and of existing national and regional centres for research and provision of information which are open to people from more than one country, and to support the development of new centres as necessary;
(f) To increase the international usefulness and circulation of publications, audio-visual material, etc., produced by UNESCO, by public and private agencies in Member States and by international non-governmental

organizations (UNESCO, Paris, 1980, pp. 29–30).

These matters led on to the establishment of a precise UNESCO framework for action in the following terms:

(1) There should be established within the framework of UNESCO a committee with a permanent status and a known basis of membership, to continue the work done by the Consultative Committee on Adult Education since 1949.

(2) Within the limits of the possibilities set by the Constitution of UNESCO, the Director-General should have regard to securing the services, in the first place, of persons with specific experience:
  (a) in governmental activities of Member States in the field of adult education;
  (b) in major agencies of adult education, e.g. workers' education, public and voluntary evening school programmes, university extension, residential folk high schools, centres, and agencies for the production of the instruments and means needed in the development of adult education, including those particularly concerned with the mass media of communication;
  (c) in non-governmental organizations not included in (b) above which demonstrate in their programmes and actions a high degree of educational purposefulness and which provide ways through which UNESCO can communicate with the peoples of the world;
  (d) in national and regional organizations established to encourage co-ordination of effort between different adult education agencies.

(3) The Director-General may wish to invite additional members to serve in the proposed committee when particular problems or projects are under consideration.

(4) The committee, in addition to advising UNESCO, should have as an essential purpose the further development of communication and exchange of experience between Members States and amongst those professionally engaged in adult education (UNESCO, Paris, 1980, p. 31).

Roby's second decisive contribution to his field had to do with founding the International Council for Adult Education. This agency came into being because a perceived need, and out of Roby's masterly use of the opportunities open to him at the

UNESCO Conferences. UNESCO relies heavily on both governments and non-governmental agencies, and until the Council was set in motion, no professional world-wide NGO existed to provide support or liaison for adult education or the world body. Many Conference delegates were already active in the membership of the world body. Roby's task lay in securing the support of all those who were sympathetic to his vision and willing to join him in establishing the ICAE.

With Roby leading a movement in favour of a world council for adult education (which had been discussed exhaustively at Montreal but cast aside), discussions on the subject resumed, after hours, at the time of the Third World Conference on Adult Education in Tokyo.

The issue of the International Council was not part of the agenda in Tokyo, and had no direct connection to the scheduled Conference program. Officially, Roby was not a member of the Canadian delegation. However, he did attend as a representative of one of the international NGO's, and while there he called a separate meeting one evening to further explore the possibility of launching his International Council for Adult Education (ICAE). Although the meeting was attended by participants from some 20 to 25 countries, they did not attend in their official capacity as national delegates. Their role was a much more informal one, as representatives of adult education organizations within their respective countries.

The general reaction to Roby's proposal was far from positive, with only a few participants actively supporting the idea. Generally, support was forthcoming from adult educators in North America, part of Europe (France and West Germany), and a number of developing countries. Some of the Western European countries in particular feared that the development of an NGO adult education organization would conflict with UNESCO's activities in this area. They preferred that priority and resources should go to UNESCO.

Roby was an exceptional man; he never gave anything up in despair. If things went wrong in the field of adult education, his approach was to try to set them right, to improve them and set them back on course.

Following the Tokyo Conference, Roby returned to Toronto. Within the ensuing six to nine months, operating on a shoestring and with minimal backing, he launched the International Council. This was all the more remarkable in that his discussions in Tokyo had not given him a strong basis for support. Through his efforts, the ICAE did receive assistance from some adult educators and others within the UNESCO Secretariat, who were aware of the important potential within the concept of the International Council.

As has been noted, Tokyo was not Roby's first exploration of the subject; it had been preceded by several years of correspondence and visits with adult educators in a number of countries. What the UNESCO meeting in Tokyo gave Roby was an opportunity to get together with a large group of potential participants in his proposed International Council of Adult Education. In retrospect, Roby was absolutely right about the fact that the non-governmental International Council for Adult Education could carry out a large number of activities that were difficult for UNESCO to implement through its mainly inter-governmental system of operation.

The Council's early years were not easy. The organization survived through sheer faith, hope and conviction on the part of Roby Kidd and his colleagues. Malcolm Adiseshiah served as its first Chairman, with Roby in the position of Secretary-General. Fund-raising activities made it possible for ICAE members to meet in Geneva (1973), in Bonn (1974), in Ottawa (1975), in Dar-es-Salaam (1976), in Udaipur (1977), and in Helsinki (1978). From a Council of 12 associations from 10 countries, the membership grew to 82 associations from 72 countries. When Roby and Malcolm Adiseshiah handed over their responsibilities to their successors, Robert Gardiner (Ghana), President, and Budd Hall (Canada), Secretary-General, the ICAE had a fully-fledged constitution with a General Assembly meeting every three years and a Council meeting every year.

A point worth stressing is that the International Council for Adult Education has retained close links with UNESCO over the years since its inception. Through the creation of the Council, Roby was able to bring together the inter-governmental adult education system and programs of UNESCO, and the more grass-roots, professionally-oriented activities of the largely non-government associations that comprise the ICAE.

The conflict which so many initially feared between UNESCO and the ICAE in fact never developed. What has resulted are complementary programs which enhance and reinforce one another. This was part of Roby's vision and it has come about.

Between the Montreal and Tokyo Conferences, Roby headed UNESCO's Advisory Committee on Adult Education. Many of the ideas and issues he had raised during the preceding years ultimately found expression in an International Recommendation on Adult Education which was adopted by UNESCO in Nairobi in 1976. The broad concept of such an International Recommendation was one Roby had been promoting for quite some time.

Finally there was Roby's appointment, by the Director General of UNESCO, to The International Jury of UNESCO which selects the Annual Literacy Awards. Seven members are drawn from various regions, and Roby was the representative for North America. The Jury meets for about one week each year in Paris, France. From its inception in 1970 until his death in 1982, Roby brought to the deliberations unrivalled pedagogic expertise in evaluating the merits of adult educators. As a teacher and Ph.D. supervisor of adult educators and adult education, he brought a personal knowledge of adult educators and adult education bodies in Africa, Asia, and Latin America.

He created an invaluable bridge between industrialized and developing countries, and was revered and trusted by adult educators in every society. He refused to be daunted by political or ideological differences, but focused his energies on building a consensus for development and improvement of adult education in ways which would benefit every society. Out of his experience and knowledge of the world, with its long history of education, Roby was able to perceive and to identify the paths of growth and development — the development of the human person.

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CHAPTER 13

THE INTERNATIONAL COUNCIL FOR ADULT EDUCATION: A HALLMARK OF ACHIEVEMENT IN COMMUNICATION

Nancy J. Cochrane

> It is a great thing to develop an international council for adult education in a world of such vast differences and ideologies, and to get people to collaborate . . . (Dandiya, personal communication, 1983).

Reasons for Forming the Council

Roby believed that an International Council for Adult Education could facilitate communication which would bring about social and economic independence for a vast number of people. For this social change to be effective, part of the process would have to take place among the people in power or who were occupying important positions. Thus, Roby's vision encompassed a Council that would serve as a co-operative enterprise in development, a forum for shared ideas, experiences, and resources. Roby was convinced that by establishing the ICAE, the field would gain an important profile in the global community, and bring its practical problems and concerns to world-wide attention. Also, the ICAE would facilitate in utilizing adult education more effectively, especially in the developing countries (Kidd, 1975).

Study participants, whose observations appear in Part 2 of this book, were quick to recognize that Roby's cross-cultural and co-operative approach to adult education grew out of his intense interest in international affairs, and his fascination with people from vastly different backgrounds. A comment once made by Margaret Kidd, similarly described Roby as being "fascinated when you took an idea and saw it brought to fruition in a different way, in a different country, and yet how that particular method – say, what was happening in the University of the West Indies – would be very inspirational to someone from the University of New Guinea" (M. Kidd, personal communication, 1983).

The actual founding of the Council was to call on all of

Roby's organization–building skills as well as his tenacity in the face of challenging odds. Among the reasons for forming the Council was the thought that government efforts made through the United Nations system could be greatly complemented and strengthened by parellel (but not conflicting) activities carried out through an international, non–governmental organization. Greater emphasis would be placed on a grassroots approach and person to person contact. For instance, representatives in adult education at UNESCO were government appointees. They did not necessarily reflect the community's views of adult education nor that community's desire to use those local education movements for social action. Roby wished to see representatives from local organizations in the field rather than just government appointees alone. Only in this way could education lead to real development that would benefit the greatest number of people.

The official incorporation of the ICAE in 1973 signified a remarkable attempt to find a new complementary yet alternative channel for promoting international co–operation and exchange among widely disparate elements of the world community. While the Council continued along the lines of the former World Association for Adult Education that had existed between the two World Wars, the ICAE's sphere of influence extended far beyond the older body's handful of countries in Western Europe and North America. Indeed, the ICAE, with sturdy roots in the developing countries, could truly claim representation in all regions of the world.

Strategy for Gaining Support

Convincing the colleagues whom he wished to interest in the project required all of Roby's persuasive powers because not everyone was as visionary as he was, and not everyone could make the great leap of faith needed to initiate this experiment. Exploratory talks circling around the possibility of creating an international council were held at the UNESCO World Conference on Adult Education, at Montreal in 1960, and on less formal occasions. All too often, the lengthy and inconclusive discussions would end with the matter being shelved as premature. Nevertheless, important seeds were sown at those times.

When Roby became the Chairman of the Second World Conference on Adult Education, held in Montreal in 1960, "it was almost a springboard for the world movement of Adult Education . . . This was an excellent conference which brought together people from Russia and the Iron Curtain countries, as well as countries from the Caribbean and Africa, and the United States and Europe" (M. Kidd, personal communication, 1983). Futhermore, when Roby helped set up the Canadian Centennial Commission for 1967, he appreciated the powerful impact of bringing in "people from all walks of life to decide how things would happen, not only Expo . . . but the kind of projects that small towns would have all over the country" (M. Kidd, personal communication, 1983).

While Roby was reaching out on the international scene, he was also cultivating people at home and encouraging them to think of themselves as "Canadian nationalists." These concurrent activities showed Roby as a versatile and resourceful person who was able to combine the development of adult education at home with its development abroad. As Margaret Kidd stated, "It is interesting that his real emergence into the international scene in 1960, with the conference in Montreal, paralleled his real flowering into – his push for Canadian nationality . . ." (M. Kidd, personal communication, 1983). Malcolm Adiseshiah agreed with this view, "The work for adult education that Roby did for Canada – I think that this is the basic foundation on which his international and extranational work in this area was built" (Adiseshiah, personal communication, 1983).

By 1972 a growing number of people were becoming convinced by Roby's arguments and the situation seemed ripe for founding the Council. Increasingly, national associations or boards of adult education were being set up in developing countries. Many had some form of regional co-operation for the field, and agencies such as ILO and FAO were looking more and more to adult education to assist them in the dissemination of their programs, as were a variety of non-governmental organizations. To keep abreast of these burgeoning developments, Roby spent the period from 1970 through 1973 consulting with more than fifty countries about the usefulness of an international association in adult education while at the same time collaborating with UNESCO. He had observed that:

> It was from the developing countries in Asia and Africa that the need for greater co-operation was put forward, and these countries were foremost in urging that a Council be created. The problems and possibilities were fully discussed with the UNESCO Secretariat (Kidd, 1975).

Feasibility of the Council

The way in which the council was formed did not meet with total approval, particularly from adult educators in French Canada, Scandinavia, Australia, and a handful of other persons who questioned the urgency to form a council. In all his travels about the world, Roby had continually promoted the idea and sought people's support for the Council, but at the Third World Conference of UNESCO, held in Tokyo in 1972, he moved into higher gear. Further informal talks and meetings took place. These were not part of the regular agenda of the conference and were carried out separately from the official sessions. Gordon Selman described the proceedings as follows:

> An evening meeting was called and there was resistance to there being an international organization that led Roby to go from an international association where individuals would be members of an international body. He made a move from that position to there being an International Council, the membership of which would be the national adult education bodies. There was great concern in the discussions in Tokyo that building the international body would weaken or make it more difficult for national organizations to build. I think that there was some concern that people would be so interested in an international organization, which might have some glamour and appeal, that the efforts in some countries to build national associations would weaken. One of the things that came out of that was a decision to go instead to an international council for adult education, the membership base of which would be the national adult education bodies rather than individuals (Selman, personal communication, 1983).

Thus the greatest resistance to form the Council lay in the view that an international non-governmental organization would siphon off some of the energy and commitments of national educators and their leadership in UNESCO as well as in their national adult education associations. For those of this frame of mind, the Council simply was not feasible. Some of the dissidents were convinced that a much more important focus called for strengthening UNESCO's channels for co-ordinating adult education programs and their attendant reviews. Thus the ICAE would only detract from UNESCO. In the face of such formidable opposition, Roby maintained his faith in the ability of the Council to reach parts of the globe with activities UNESCO did not usually undertake, namely, development education, basic literacy, and leadership training at the "grass-roots" level.

Roby's communication network and persistence, however, were two of the most influential factors affecting the course of the Council's emergence. He familiarized himself with, and nurtured through encouragement, the national associations of adult education that eventually made up the membership of the Council. How did he recruit this membership? Claude Touchette had clear recollections about the formation of the Council because he was the CAAE's representative to the ICAE board:

> He [Roby] had relations all over the world . . . It began when he was a civil servant in Ottawa and continued after that when he was on the Social Sciences Research Council and Humanities Research Council . . . Roby knew people in Tanzania, Kenya, Botswana, India, Pakistan, New Zealand, Australia et cetera, and it is with those people, and with new people coming to meetings, that he created that Association. He let the opposition go. He did not confront it. He said: 'okay, you do not want to come, you will come later' (Touchette, personal communication, 1983).

The Council's formation required Roby to build, at a far more complex level, the same type of thing he was attempting at the community and national levels in Canada. His strategy was primarily "that sort of highly personalized building of confidence in an idea, building a sense of companionship in working in a personal way towards an agreed upon objective" (Selman, personal communication, 1983).

The Danes suggested that a feasibility study of the ICAE should be implemented prior to its actual and formal realization. Particular consideration, they believed, should be given to the following dimensions of the organization and its mandate: "There should be an investigation, various models of procedure should be tried out, or if not tried out then tried on paper and considered in terms of cost factors, resource commitments, and so on" (Selman, personal communication, 1983). Per Himmelstrup and others volunteered themselves to be part of this proposed investigatory exercise, which was planned in Tokyo.

Not long after the Tokyo conference, Roby indicated that the proposed investigators of "feasibilities" were "founding members" of the ICAE, and this sudden translation of roles without the completion of a formal feasibility study came as a shock to some people. This "hard sell" approach was deplored as a typical North American ploy, but the annoyance soon cooled down when Roby approached each individual on a one to one basis. Once the parties concerned realized that he had not intended to manipulate or use them as valuable resources for achieving his own ends, they quickly supported the meetings and activities designed by the Council. Gradually the "charter members" saw that the time was ripe for such an organization, even though the adjectives "high risk" and "gamble" were used to describe the monumental task of bringing the ICAE into being.

Just as there were members in the CAAE who felt that their organization was "Roby-run," so did the same concern lurk in some minds of the new Council's membership. So persistent was this idea with a handful of people that they felt that without his leadership and dominance the ICAE would cease to exist. Balancing this fear, on the other hand, was a different understanding of the problem: "Now in many of the enterprises that he [Roby] had been running, that is really the only way that it could function" (Selman, personal communication, 1983). That Roby was "probably the most important actor at the international level as far as adult education is concerned" (Selman, personal communication, 1983) and one of the most prominent Canadian adult educators of all time were two important foundation stones in the creation of the Council. Despite the resistance encountered, Roby unquestionably enjoyed contacts and confidence in vitally important and diverse quarters of the world, which no other educator could claim at that time. Once the ICAE was established and functioning, opportunities were present for revising important aspects of its structure and mandate. In 1979, the Constitution was reformed at the annual meeting. On this occasion, the emphasis was designed to make possible a more "democratic" institution wherein the leadership would not be dominated by one person. In effect, rather than Canadians providing a central force, the administrative responsibilities were broadened to engage more diverse perspectives at the policy-making and operationsl levels.

Early funding came from various sources including the Canadian International Development Agency (CIDA). The Kellogg Foundation provided the first three-year grant to get the Council firmly established, and this was followed up by continued support from CIDA, as well as support from the governments of Germany, Iran, and the United Kingdom, and international organizations such as OECD, UNESCO, and the Commonwealth Secretariat (Kidd, 1975). "It was one of his [Roby's] great abilities to attract decision-makers and high placed people internationally into his movements and to raise funds" (Whitehouse, 1983). Prior to the actual receipt of such financial support, Roby put into the Council account the remainder of his personal savings, a sum which came to about $12,000. This went towards paying the salaries of a small staff and helped the Council to stay in operation while awaiting vital grants. At the same time, this gesture expressed Roby's faith in the organization and served to build confidence on the part of others who might be encouraged to identify with its undertakings.

Aims and Goals of the Council

As Roby Kidd saw it, the goal of the Council was to create a comprehensive and ongoing development program in contrast to disconnected and ad hoc projects. Of paramount importance was the need to cultivate diverse adult human resources throughout the world, drawing on adult education in order to restructure local educational systems. These would be designed so as to meet the emerging needs of their respective communities. The Council aimed at providing opportunities of "self-help" for adults in many nations where adult education facilities had been limited or were non-existent, and which would otherwise be missed.

Where national agencies or boards did not exist, the Council undertook to help those countries establish adult education vehicles to co-ordinate national leadership activities, and promote regional, national, and international exchange of people and ideas. By helping countries create networks of information and mutual assistance, the ICAE opened and maintained channels for the improvement of adult education and the sharing of experiences that might be beneficial to others. Qualified and responsible leadership was a key concern of the ICAE, whose members endeavoured to render assistance where necessary by sponsoring visits by outstanding educationists. This particular form of aid had considerable impact on young adult and youth movements.

The Council's objectives also included the designing of new curricula and strategies by setting up models to test pilot programs. A number of short research projects came under this heading, and attention was given to improving methods of project and program evaluation; for example, the case study evaluation of the primary health education program (Tandon, 1983; personal communication, 1983).

Of course, an important part of any mandate such as the ICAE had embarked upon, included strong communication measures. Providing adult educators with opportunities for travel, exchange and so on between countries and regions, and enabling educators of recognized merit to share their insights in those areas manifesting the greatest need was only part of the Council's work. Equally prominent in the Council's overall priorities was dissemination of the results of these experiences through such media as the journal, *Convergence*..

Finally, the Council sought to assist the advancement of adult education everywhere in the world by means of planning and designing projects, arranging for and assessing required leadership training programs, and choosing media strategies. A specific strategy adopted by the ICAE was offering direct assistance in improving comparative adult education, and to this end it published, as its first official piece, an anthology of comparative adult education. This publication is directed to graduate courses in the field, and is used in at least ten countries (Bennett, Kidd and Kulich, 1975).

Structure of the Council

Roby realized the importance of establishing a relationship between the Council and UNESCO, and also between the Council and other bodies:

> The Council has been recognized as a consulting member of UNESCO and at the United Nations, and has been registered as a non-governmental organization at the UN. It enjoys close working relations with personnel concerned with adult education at UNESCO, the International Labour Organization, the Food and Agriculture Organization, the World Bank, The Organization for Economic Co-operation and Development, and the United Nations Environment Program. It also has reciprocal arrangements with some thirteen international non-government organizations (Kidd, 1975).

While the ICAE has its headquarters and Administrative Council in Canada, most of its officers and the loci of its work are in the developing countries. The ICAE sought an international slate of representatives, and numbered among its first officers were: Malcolm Adiseshiah, former Assistant Deputy Director-General of UNESCO, Paul Lengrand, outstanding French adult educationist, Paul M'haiki of Tanzania and President of Kivukoni College, and Edward Hutchinson, President of the European Bureau of Adult Education. The ICAE executive consists of the bureau of officers who are elected at the General Assembly, members of which meet at three year intervals and include active and inactive members and leaders of the Council. In 1985, the executive was made up of the following members: Dame Nita Barrow, President; Robert Gardiner, past President; Budd Hall, Secretary-General; Luis Echeverria, Honorary President;

Chris Duke, Associate Secretary-General; and Edmund J. Glazer, Treasurer.

Council meetings are held yearly and are combined with an educational program. These events have been held in Bonn, Germany in 1973; Geneva, Switzerland in 1974; Ottawa, Canada in 1975; Dar es Salaam, Tanzania in 1976; Udaipur, India in 1977; San Jose, Costa Rica in 1978; Helsinki, Finland in 1979; Washington, D.C. in 1980; Trinidad, West Indies in 1981; Paris, France in 1982; Baghdad, Iraq in 1983; Moscow, USSR in 1984; and Buenos Aires, Argentina in 1985.

The Constitution of the Council allowed for several categories of association. The first was that of national boards, councils, or national associations of adult education. Representatives from countries with an adult education organization, that were able to function and communicate effectively with other adult education organizations, were eligible to become voting members. Provision was made so that a country could have more than one agency represented within its membership, and national officials had the right to name and to change their representatives. It was expected that these would all be distinguished educationists.

The second category was created for regional associations of adult education which acted for more than one country; while the third covered individuals who were invited by the Council to sit as members because of their particular area of experience and expertise. On occasion, too, international non-governmental organizations, such as UNESCO, ILO, and FAO that had adult education as a significant concern, could be invited to take part in meetings and activities but without voting rights.

When the ICAE was formed in 1973, it had a membership of 22 national and regional members. By mid-1975, forty-five eligible regional and national associations or boards of adult education had obtained membership in the Council and accepted representation on its Board. In 1981 there were 68 national and regional member associations representing 88 countries.

The ICAE had identified six regions of the world in which regional secretariats could be created to act as communication and dissemination centres: Africa, Asia, Caribbean, Eastern Europe, Latin America, and North America. As of January 1985, there were 8 regional members (Africa, Arab States, Asia, Caribbean, Europe, Latin America, North America, and South Pacific), 70 national members, and 1700 friends and subscribers.

The Council has had a reciprocal arrangement for exchange of information and publications, and representation at board meetings with more than thirteen non-governmental organizations including: the International Congress of University Adult Education, the International Council on Correspondence Education, the

International Federation of Library Associations, International Institute for Adult Literacy Methods, World Education, World Confederation of Organizations for the Teaching Professions (Kidd, 1975).

The primary responsibility of the ICAE consists in aiding in the "development of structures, educational resources, training and research to facilitate education all over the world" (Kidd, 1975). Three priorities were defined in order to ensure that the Council's activities would be geared to practical and relevant needs, and that these would be supported and directed at local levels: "leadership-training and research in countries of the Third World; establishment of a regional-based communications network that links up and shares the experiences and resources of developed and developing countries; and building of the intellectual foundations of adult education everywhere" (Kidd, 1975).

Evaluation of the ICAE's Activities

Roby Kidd's persistence and clear-headed goals with respect to the Council, while at the same time pursuing a host of other national and international endeavours, enabled him to bring the idea of the ICAE to full fruition.

> And really he had founded it on a shoestring in the face of a great deal of indifference and resistance . . . The whole thing started to coalesce and come together, but in the beginning it was an absolutely incredible demonstration of what one man can do with enthusiasm and energy and just sheer will-power and determination. And his personality led to the contacts; this was a critical thing (Cairns, personal communication, 1983).

Abdelwahid Yousif, one of the support persons for the ICAE while he was in Toronto, had this to say about Roby's abilities to lead the ICAE:

> He never lost sight of the main course, the objective that was to create a healthy society based on understanding, co-operation and respect for human beings no matter what colour or creed they are . . . The man was so large, large in every respect. His gift was in getting people together and to make them work together. That was fantastic. You must have known about his contacts in China, Soviet Union, and

his concern for the Eastern European countries to be represented in the International Council for Adult Education (Yousif, personal communication, 1983).

In September 1979, the ICAE approached the Canadian International Development Agency (CIDA) for funds to conduct an evaluation of its activities in developing countries, with particular focus on the 1976–1979 period. Alan Etherington was co-ordinator and a team of regional specialists were contacted to conduct regional analyses: Abdelwahid Yousif, Sudan; Carlos Beca, Chile; and Nitish De, India. Alan Thomas was an "external critic," and Henry Sissons, a former senior business executive, carried out an administrative assessment (Healey, 1981).

The principle aims of the evaluation were to:

(1) Describe and, where possible, measure the achievements of the ICAE to date against its declared and implied goals;

(2) Identify the strengths and weaknesses of the ICAE;

(3) Identify future program directions;

(4) Examine the administrative and decision-making structures for the pursuit of present and future programs;

(5) Provide an opportunity for participation by the ICAE Executive, national associations, regional associations and groupings, and the staff in the assessment of past programs and determination of future directions (Healey, 1981).

Several methods were used to carry out the evaluation. A series of interviews was arranged in which 175 adult educators took part. The majority of these participants came mainly from Africa, Asia, the Caribbean and Latin America. On a broader base, 1,650 people throughout the world who were felt to have had a reasonable amount of contact with the ICAE since 1976 were contacted for a mail survey. Of this number, 285, or 17 per cent responded. Finally, a review of files, publications and other materials at the Council were examined (Healey, 1981).

The results of the evaluation demonstrated that the ICAE had been particularly successful in the following activities:

(1) Good management and financial accounting procedures;

(2) Communications: The multi-lingual ICAE journal, *Convergence*, and other publications seemed to be meeting a real need amongst adult educators;

(3) Intra-Third World Links: The ICAE was seen as being especially helpful in linking up Africans, Latin Americans, and people working in the Third World nations;

(4) Legitimating grass-roots work: The fact that the ICAE was able to attract the support of such international figures as Julius Nyerere, Robert Gardiner, and Luis Echeverria was seen as very important in legitimating the often isolated grass-roots work in which adult educators were engaged;

(5) The ICAE was credited with having played a key role in either starting, or significantly strengthening, regional adult education structures in Africa (AAEA), Asia and South Pacific (ASPBAE), Caribbean (CARCAE), Latin America (CEALL);

(6) Attracting more funds to adult education: The ICAE was able to stimulate an increase in the attention paid by UN and bi-lateral agencies to adult education. In its own case, it increased its financial support from three sources in 1973 to over 40 sources in 1980 (Healey, 1981).

Some areas where ICAE work revealed room for improvement were noted. Two findings sought more active education work with the poor, and improved capacity in Council publication in French and Spanish. Other points covered the need for more representation of socialist members and, inevitably, emphasized the importance of improving operating resources.

Summary

The Council exists as a tangible expression of Roby's vision and tenacity, and the co-ordinated efforts of many persons throughout the world. The ICAE grew from its beginnings in Roby's office at OISE to become an international meeting place for adult education's national and international representatives. That it succeeded can only be judged by those experts in the field who witness and use its outreach. "By about 1980, the Council was a major force on the whole world in terms of adult education, literacy, education for co-operatives, workers' education, education for peace, et cetera" (Cairns, personal communication, 1983).

But the achievement of the ICAE was only made possible by the foundation for success that Roby had painstakingly laid down for himself and for others in Canada. His "extra-national work in this area was built from his home ground" (Adiseshiah, personal communication, 1983). Not only had he managed to recruit good leaders in adult education in Canada, but many high-ranking international figures attribute some of their own expanded role in education to Roby's influence: "I think that his influence on me, primarily, was that he brought me back into the adult education field, internationally . . . " (Adiseshiah, personal communication, 1983).

The formation of the Council, and the successful execution of its objectives for 9 years until Roby's death and thereafter, is a monument of achievement in communication. In the end, it became an organization-run project rather than a Roby-run project, and in a letter to his colleagues dated July 16, 1974, there is evidence that Roby's efforts alone could not make the Council function: "The International Council for Adult Education is moving ahead but is taking far more time and more talent than I really have. . . . still it is growing . . ." (Kidd, personal communication, 1974).

While reflecting on Roby's own role internationally, Budd Hall had this to say:

> I think that in the field of adult eduction and in some other broader international aspect, Canada's part in the world has become much better understood and has been augmented a great deal by his work over the years . . . and his work on behalf of adult education and international development and various things has really stood Canada in very good stead in all kinds of places; that's another legacy, that of course will continue on (Hall, personal communication, 1983).

There were countless spin-offs from ICAE's activities. Many foreign students participated in research at the Council office in Toronto. By having the headquarters located in Toronto, OISE was "visited weekly by educationists from all over the world, and . . . this has also resulted in OISE making a significant contribution to other universities and countries" (Kidd, personal communication, 1978).

Malcolm Adiseshiah supported this view: "There are literally hundreds, if not thousands, of scholars all over the world who owe their knowledge of adult education, their passion for adult education, to Roby Kidd" (personal communication, 1983).

Finally, Roby wrote the following statement in summing up the Council's achievements and, although he was addressing the issue in 1975, the words adequately expressed the outcome of the Council's activities at the time of his death:

> The Council is a form of Canadian enterprise, but is already a nerve-centre and communication link between committed people all over the world who are co-operating for the advancement of education for the thousand million who have been denied, and the other millions who must continue to learn. Stated most succinctly, it is education for freedom and for social justice (Kidd, 1975).

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PART TWO

A CROSS-CULTURAL COMPARISON OF J. R. KIDD'S CONTRIBUTION TO ADULT EDUCATION

NANCY J. COCHRANE

INTRODUCTION TO THE STUDY

In January 1983 I received a two-year grant from the Social Sciences Research Council of Canada to conduct a study of the impact of Roby Kidd's contribution to the field of adult education in Canada and abroad. The purpose was to obtain a historical, biographical, and analytical review of Roby's work that pertained to the following themes: organization development, scope of contribution, adult learning theory, adult education practice, major aims and goals, cross-cultural approach, personal qualities/character, personal influence/impact, and overall contribution. These nine themes were identified in a pilot study conducted in 1981 prior to Roby's death, and represented some of the most important features of his work. These same themes were addressed in the questionnaire and personal interview survey, which was completed on 82 study participants.

The survey compared Roby's contribution to adult education in India and in Canada. An Indian group of participants was selected for cross-cultural comparison with a Canadian group because Roby's work in India provided an example of his international outreach. In 1965-1966, Roby was one of four consultants who assisted in the development of the Department of Adult Education at the University of Rasjasthan in Jaipur. Until his death, he cultivated important relationships with Indian educators who helped him shape a philosophy and an approach to comparative methods in adult education (Kidd, 1975). Roby's work in India served as a stepping-stone for further activity on the international scene, although it was not his first international project. His one-year consultancy term at the University of West Indies marked the beginning of his work in a developing country.

One of Roby's most extensive efforts in a developing country were in India, and this led to further work abroad. The Indian participants as a group believed that Roby's contacts and experiences in the Rajasthan Project may have laid the foundation on which he then built structures of adult eduction in many other cultures. Participants noted how Roby's maturing view of the goals of adult education was reflected in his writings about India, specifically his focus upon the goal of social change as a product of individual and group awareness. Participants also noted how he drew frequently from the writings of Gandhi, a figure he greatly respected for his non-violent, peacemaking actions.

Roby's writings mirrored a steadily increasing focus on adult education for social change, both during and following his one-year stay in India (Kidd, 1967, 1968, 1969, 1974). Reflecting upon his experiences there, he said in an interview just three days before his death: "There's so much in the ethos of India which is important in the work we're doing, the kind of life that we're trying to live" (Kidd, personal communication, March 17, 1982). There is little doubt that his work on the Rajasthan Project marked a turning point in his career.

In that same interview on March 17, 1982, Roby was asked where he felt most at home, and he named two places: India, which represented the vigour of life and the potential for educational opportunities for the masses; and Gibsons (previously Gibson's Landing) in British Columbia, a small rural community which greatly influenced him as a young man. Roby also described his attachment to one Indian community: "We felt very much at home in Jaipur, and for at least 10 years afterwards, if we were asked where we lived, if we weren't thinking we'd say Jaipur. It felt like home to us . . . " (Kidd, personal communication, March 17, 1982). Roby gave two criteria for selecting the places where he felt most at home: "where you had learned a lot" and "where you'd really put your sweat and blood in" (Kidd, personal communication, March 17, 1982).

The Study Design

The study combined both qualitative and quantitative methods because neither approach alone could satisfy the study objectives. Semi-structured interviews and a multiple-choice questionnaire were used to address the diverse facets of Roby's work. The 82 participants were interviewed in major cities in Canada and India, and at the international UNESCO headquarters in Paris, France. While the interviews in India provided one example of Roby's work in the developing countries, the interviews at UNESCO headquarters supplied an overview of his international activities.

Other sources of data included: preliminary interviews conducted in 1981 in Western Europe; field notes from site visits to organizations where Roby had worked; his writings, speeches, personal correspondence, and daily diaries; archival documents; and meetings with two other persons who were conducting oral histories in the field of adult education.

The design and findings of the questionnaire are found in Appendices 1 and 2.

The Research Participants

A list of study participants was compiled through consultation with experts in adult education, Roby's spouse and close friends, and with Roby himself prior to his death. Adult education colleagues and students, and close friends of Roby who had known him for a minimum of six months were selected.

Of the 82 study participants, 22 were Indian, 43 were Canadian, 8 were officials at UNESCO in Paris, France, and 9 were pilot participants primarily from Western Europe and England. Only 50 of the 82 study participants (16 Indian, 29 Canadian, 5 UNESCO) completed a questionnaire because not all participants had sufficient familiarity with all areas of inquiry. Seventy-three participants had personal interviews; nine participants had telephone interviews due to the impracticality of arranging a personal interview.

Participants agreed to complete a written consent form which outlined the intended use of questionnaire and interview information obtained from them. Whenever possible, consent was obtained from the participants to reveal their identities with the interview quotations which appear in this book. These statements were kept anonymous whenever the participants had requested it or indicated that they were offering confidential information. This was relevant in only a few cases. Transcriptions from the interviews were sent to the participants for validation prior to being used and quoted in this text, but not all participants responded to the validation procedure.

The personal, tape-recorded interviews varied from one and one-half to four hours in length, which depended upon the individual preferences of the participants and how much they had to say.

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CHAPTER 14

THE INTERVIEW FINDINGS: MAJOR THEMES

The following selections from the interview findings represent a small portion of the data, and they are intended to represent the major themes of the interviews.

The first theme, Roby's strategy and motivation, was identified during the study as an additional area which interested the participants, and it provides a context for the rest of the findings.

Theme I: Strategy and Motivation

Chapter One provides a brief description of Roby's early experiences. Both sisters' accounts show how people and events helped to shape Roby's system of values. One sister, Mary McIvor, wrote in a letter to me in 1983 that she felt Roby was not driven to become successful, he did not have a large ego, nor did he aspire to become great. She believed that he just did what he thought was important because someone had to do it.

Chapter Two presents the Gibsons experience, and furnishes us with additional clues to Roby's motivations. At the Baptist camp, Roby felt committed to become a missionary in India. He fulfilled that dream, not in the traditional sense of working as a missionary, but by spreading the "gospel" of adult education as a social movement. So indeed, it was a gospel from a different pulpit.

Roby took a very practical and active approach to his personal mission. For instance, when he began his first job at the YMCA, his purpose was to help people, and to test out what he already knew about program development: "I had a chance to specialize in adult program[ming] in the YMCA, and to begin to test out what little I knew about how to design programs, and maintain an environment for learning, and utilize films and the different media that were beginning to become available" (Kidd, personal communication, 1981).

Every six months Roby took time to reflect upon and evaluate his achievements: "One thing I was going through, and I guess am still going through, every six months I would take at least a day or a day and a half to reflect on where I stood with respect to the world . . . " (Kidd, personal communication, 1981).

Roby's strategy and motivation may have been influenced by his early childhood education in the family, his formative years in Gibson's Landing, his first working experiences in the YMCA, and most of all his incidental experiences with people. Roby had learned his strategies from close friends and mentors, and was adept at making things happen very quickly. He was an active observer of people and he tried to learn from them and about their potential (Kidd, personal communicaiton, 1981).

Roby studied the experiences of others seriously. Because he could listen and remember well, he proved to be a sensitive teacher of adults. ***But his classroom was the world.*** His focus was not restricted to the laboratory of his home town or home country. He sought to build an international community. This quality made him much more than a great teacher.

Most of the study participants did not believe that Roby had a planned strategy for his projects. They credited him for being skillful at seizing the opportunities of the moment, but this did not mean that he was a careful strategist. However, they recognized that he had organized a world-wide communication network of educators, the ICAE, which testifies to the success of his persistence and hard work.

Roby's strategy and motivation were oriented toward social action. Many participants described Roby as an idea man or "rain-maker" who put his ideas into effective action. "He was a mover, motivator, and doer" (Markle, personal communication, 1983). This made him more than a theorist and much more than an idealist. The consistent motivation for and goal of Roby's work was social change through education. Roby saw the role of adult education as a voice for persons who were in greatest need of education, and yet were the most removed from access to it. This was apparent in his contribution to the ***Report to the Solicitor General Concerning the Educational Program of the Canadian Corrections System*** (Thomas et al, 1979).

What was extraordinary about Roby was the amount of work that he accomplished, because most of it was done during the last thirty years of his life. His use of time was economical and intense, which may have been affected by his health problems. He could never be sure that his health would permit him a long life.

What was the purpose of forming an international community? Gower Markle believed that: "He [Roby] perceived the relevance of Adult Education to *all* adults for resolving social, economic, and political problems on both personal and group levels. He liked and believed in people, and believed that the human condition could be improved through co-operation and sharing and learning" (personal communication, 1983).

An understanding of Roby Kidd's strategy may reveal a process that other adult educators may learn. However, given the complex interplay of Roby's personality, his indefatigable energies, and his vision of adult education, this may prove no easy task.

A few participants described Roby as "a-political." "Political issues were not Roby's interest" (Adiseshiah, personal communication, 1983). Contrary to this a larger number of persons believed that the underlying issue for him was always political change. Political change for Roby meant the balancing of power among people. Education was for people, by people, and in the interests of equalizing resources among people. "He fought for freedom of expression and non-political interference" (Stinson, personal communication, 1983).

Theme II: Organization Development

There was consensus among members of this study that Roby had skilfully facilitated communication among persons within organizations; for example, by arranging conferences and discussion forums, linking people with resources, helping to establish new premises and policies, providing contact between organizations sharing common concerns nationally and internationally and, stimulating action through ongoing teamwork.

Roby was a catalyst, an expert advisor for the development of adult education throughout the world. Gower Markle described Roby's organizational approach as follows: "He initiated proposals, stimulated action, and was a catalyst in the development of change." This required hard work, often with the burden of raising funds for the good ideas he or others had developed. To quote one participant, "He built the machinery which he then gladly allowed, or rather encouraged, others to operate" (Griffith, personal communication, 1983). He could step aside after he had promoted a good idea so that others could do something with it. In fact, the stepping aside after the machinery was built, so that others could operate it was a quality for which Roby was both criticized and praised. While the stepping aside was necessary so that he could go on to other projects, some participants saw this as a neglect of home operations.

In India, his greatest impact on organizational development was described by Om Shrivastava: "Dr. Kidd made connections of many fields with adult education. It was he who was able to suggest the university's involvement in the continuing education of professionals in India" (personal communication, 1983).

In summary, Roby's strengths in an organization were primarily his idea-building and his initiation of action. A few participants believed that his weakness was in being a marginal administrator, because he often did not have time for administrative details, and he had to delegate these to other people. Roby demonstrated a great deal of trust and good judgment in delegating his tasks to other people.

Theme III: Scope of Contribution

The scope of Roby's contribution may be understood best through his own example. He sought to have a full and rich experience as an adult learner. He never stopped learning, and he never stopped encouraging it around him. Roby's scope was considered to be the most far reaching of any adult educator in the world. One way of assessing him is to examine the impact of his approach upon other educators' meanings of adult education: "He broadened the view of adult education, particularly in the informal areas. He saw relationships with the arts, culture, et cetera" (Stinson, personal communication, 1983).

His scope was imbued with a philosophy of "education for all" on an international scale. His theory of lifelong education was very broad: "While there are *few* consistent examples, the notion of learning that is coterminous with living, that starts with birth and is terminated only when the heart and mind cease to function, this notion is now being accepted all over the world" (Kidd, 1973).

Roby renounced a definition of adult education since he believed its meaning would be interpreted and applied differently for each person. Rather than defining adult education per se, his writing and speaking constantly increased the scope of thinking about adult education.

What was included in this scope? "All aspects of human activity – physical, moral, cultural, social, political, and spiritual of all ages, religions, and nationalities" (Singh, personal communication, 1983). Thus the meaning of learning included everything that enabled an individual to live a full life. "He perceived the relevance of adult education to *all* adults, for solving social, economic, and political problems, on both personal and group levels" (Markle, personal communication, 1983).

Countless examples were cited by participants whereby Roby had broadened the scope of specific organizations, by inviting labour unions, businessmen, artists, the school system through

Ministries of Education, and prison officials, to meet around common issues concerning the rights of learners and how these could best be realized. To promote adult education he employed a broad spectrum of media, from literature to theatre, sports, individual and group encounters, and any activity where adults congregated.

Theme IV: Adult Learning Theory

One of Roby's books, *Whilst Time is Burning,* represented a turning point in his attention to social change and its urgency in the developing countries (Dutta, personal communication, 1983). *How Adults Learn* was cited by the majority of participants as the most important contribution to the field of adult education, because it synthesized isolated theory and translated it for practitioners. Also it "popularized adult learning theory of the time" and provided a compendium of known learning theories (Friesen, personal communication, 1983). Participants often spoke about the role of Roby's writings and speeches, and about the dialectical relationship between his complementary roles as practitioner and scholar; they found him consistent in his theories and practices.

Once again the extent of Roby's outreach in his work was shown in the translations of his book *How Adults Learn* from English into Hindi in 1966, French in 1966, Arabic in 1978, German in 1979, and Romanian in 1981.

There were a variety of opinions expressed about Roby's theory-building contribution: While some participants observed that he had educated his colleagues about the process of how adults learn, with an emphasis on "humanism" (Selman, personal communication, 1983), others believed that he primarily "opened up channels for others to write" (Stinson, personal communication, 1983). However, the majority view was best expressed by these two statements: "He was more of a synthesizer rather than a developer of learning theory, except for comparative methodology which he helped to develop" (Buttedahl, personal communication, 1983); and "he was an activist and a catalyst, not a theoretician" (Cairns, personal communication, 1983).

Although Roby may not have initiated many new theories, he introduced and organized a way of observing how theory was generated. For example, "he led in the direction of mathetics," which is the study of *how* adults learn (Selman, personal communication, 1983). Also, he was considered by Buttedahl to have understood the "relationship of 'continuous learning' or 'lifelong learning' to life itself as a development process — I think

Roby grasped this before it was well articulated and this is why, perhaps, he was so eclectic" (personal communication, 1983).

In addition, "he demonstrated the value of pragmatic methodology and the role of institutional and organizational support systems, something most theorists ignore" (Cairns, personal communication, 1983). His practical example was found in his writings "which brought together a lot of isolated theory and translated it for adult educators" (Davie, personal communication, 1983). There is no doubt that he "was a pioneer in this area" (Selman, personal communication, 1983).

Theme V: Practice of Adult Education

Roby had many roles in his practice of adult education; he was educator, administrator, learner, and he was often described as an evangelist. He had a special talent for mobilizing people and facilitating communication among them. He was viewed as an excellent planner, an avid reader who knew his subject well, and someone who could put his knowledge into very effective practice (Singh, personal communication, 1983). In short he was described as a living message of his teachings.

His ways of working were inspiring to many participants, because he could "move mountains" that otherwise seemed impossible to most persons. As an initiator and motivator of people he was able to accomplish a great deal in a relatively short lifetime, and it may be that he was, in fact, driven by what he perceived as his mission, which caused him to become an extraordinary achiever (Mehta, personal communication, 1983).

As a teacher, his students described him as drawing from the experience of group members rather than lecturing. His presentations showed engaging and effective adult education, by using a learner-centred teaching approach, by never forcing a learner, and by providing many avenues from which a learner could choose (Shrivastava, Sachdev, personal communication, 1983). Roby's strategies as a practitioner were complex but clearly visible. He led conferences creatively, flexibly, and with imagination. "He understood how to focus the resources of the individual, organization, or 'community' at the appropriate level to be effective; for example, at national and international conferences" (Markle, personal communication, 1983). "He mediated resources, and he produced ideas and contacts among people" (Buttedahl, personal communication, 1983). Roby could motivate people into projects, and gave them support for continuing them; he kept pace with their development. As a scholar and teacher he was described as "firmly based, but eclectic and practical." "He did not let dogma impede action" (Markle, personal communication, 1983).

Roby's greatest and most successful expression as an effective practitioner in adult education was in founding the International Council for Adult Education. "What could be a greater demonstration of applying adult education on a world scale?" (Cairns, personal communication, 1983).

Above all, his momentum showed a great commitment to a cause, which is consistent with a man with a mission.

Theme VI: Aims and Goals

This theme overlaps the first, that of motivation, but it was meant to assess his political aims for adult education. Many participants referred to Roby's meaning and philosophy of adult education with regard to this theme. His philosophy of seeking equality of opportunity for the disadvantaged through education was a recurring motif among the participants' responses. Roby was repeatedly perceived as a visionary with respect to his goals for adult education. One participant described this well: "He had a broad vision of a new world through adult education. He had ideas about knowledge and its dissemination, and a deep understanding of the vital world issues. He had concern for the world and its people, especially those of the Third World" (Wijetunga, personal communication, 1983).

After 1965, Roby channelled his Canadian outlook to other countries. This is most evident, for example, in his participation in the overseas UNESCO and ICAE functions.

One could interpret the following statement as being Roby's goal: "Roby did not look for a comfortable living. He was forever the courageous, often audacious explorer, racing after the fleeing boundaries of adult education knowledge" (Friesen, personal communication, 1983)

This new world, brought about by adult education, could be envisioned by Roby as an outcome of an international exchange of knowledge, that could result in greater human consciousness. While this seemed to some participants to be ideal, to others it meant that Roby could shape his vision into focused action. A philosophy which was believed by one participant to underlie Roby's vision was based on Roby's view of human beings and their innate capacities: "Roby viewed the human being through the eyes of an evolutionist. Man is capable of change given love and trust in the direction of good men" (Kabwasa, personal communication, 1983).

Adult education, Roby believed, was a humanistic means for attaining wisdom and truth. Such qualities could lead to world understanding and peace. Several participants disputed whether this was a realistic association even though they trusted Roby's sincerity.

Theme VII: Cross-Cultural Approach

Roby's personal qualities affected the cross-cultural approach to his work. He had a natural ability to fit into and be sensitive to the nuances of each cultural group with whom he interacted, and they were at least 83 in number! Apart from this extensive outreach in international organizations, Roby represented a "Canadian perspective." One cannot overestimate the influence of that role overseas, because he represented a Canadian view of the world that was both sensitive and generous. While this image may sometimes have been myopic to the intricacies of Western European culture — for example, the importance of language and being able to master at least one language other than one's native tongue (Bataille, personal communication, 1983), his establishment of the first international program in comparative adult education in Canada was a demonstration of an understanding of cultures. His wise use of resources in the developing countries was evident from his first involvement in a UNESCO program in 1946.

The participants generally agreed that Roby's establishment of the International Council for Adult Education best exemplified his cross-cultural and co-operative approach to adult education. The history of this organization is full of examples of Roby's "extraordinary ability to work with representatives of different races, cultures, and political systems for effective development of adult education, and to support programs in terms of their needs" (Cairns, personal communication, 1983).

In spite of many obstacles and diversities of needs among the member countries, Roby managed to establish the ICAE by persuading people from opposing camps to join this voluntary, non-governmental organization. By doing so he made adult education a "world problem" or concern, and brought people together in dialogue about the common problems facing adult education systems in action (Mehta, personal communication, 1983).

He was known as a great organizer because he could absorb cultural differences, and see a commonality among divergent viewpoints. He was described by Shiva Dutta as a "universal man who could bring people from opposing camps together" (personal communication, 1983). Roby was successful in developing a methodology and program for comparative cross-cultural studies in adult education. He acquired the sensitivity to accomplish this task first on Canadian ground, when he acted in the capacity of consultant in Canada's Northland, and in Alaska, regarding the learning needs of natives and immigrants.

Roby's practice of adult education in other cultures was viewed as sound. "His work in India was an excellent example of his cross-cultural approach. In Jaipur he involved many professionals in the development of, and thought about, adult education that were based on Indian culture. He used Indian examples in his writings extensively" (Dandiya, personal communication, 1983). There are many other examples of Roby's broad outreach of adult education in other cultures, and his contribution in India has be examined in greater detail in this study because it exemplified his ability to understand a very complex culture.

Theme VIII: Personal Impact

One of Roby's most durable legacies most likely will be his personal impact upon the lives and careers of many people in many lands. As Selman noted: "He had a belief in and understanding of his fellow people, and a love for their development" (personal communication, 1983). Not only did Roby become an overseas participant, but he also opened up a whole world of overseas work to a generation of people in Canada. He recruited them from other fields, almost like converts to the cause of adult education internationally (Singh, personal communication, 1983). This bridge to other cultures is an important dimension of Roby's personal impact. His enthusiasm, encouragement, and commitment persuaded people to join him and this impact changed the careers of many young people (Shrivastava, Cunningham, personal communications, 1983).

Among graduate students, he has been described as a beacon of guidance, and he provided a graduate studies program for countless international students at the Ontario Institute for Studies in Education. Roby's enthusiasm for adult education attracted new members into the field, and more than one participant had said that "He was primarily responsible for my taking up adult education as a career" (Shah, personal communication, 1983).

If there is one feature that is consistent throughout the study, it is Roby's great impact upon the lives of the people with whom he worked. "I was a great admirer of Roby. He was the greatest adult educator of this century. He encouraged me, offered jobs, and provided professional opportunities" (Dutta, personal communication, 1983). In short, he had opened doors for many persons, and often he enabled his students to feel like partners in his mission of adult education. Characteristically, he posed challenges to them and had faith in their abilities, and he furnished personal contacts so they could develop and learn. He was a model of achievement, as one student described: "He was a gifted animator, which I tried to emulate. I looked to him for stimulation" (Cunningham, personal communication, 1983).

A comment from one participant vividly described Roby's role among his associates: "Dr. Kidd was not only an organization builder but a man maker. For some, just one sitting with him could be a turning point in their lives" (Singh, personal communication, 1983). The vitality with which Roby committed his efforts to assisting other people in their careers was steadfast. Friesen sadly remarked that one of the things that may have killed Roby at an early age was that "he was salvaging so many people all over the world, and the pressure would have killed an elephant!" (personal communication, 1983).

The Shrivastavas in India observed that Roby had the skill to identify and then recruit the commitment of excellent people as leaders in adult education. They believed it was because he was a good judge of character in other people, he made them feel important and stimulated their interests, and he was a captivating person (personal communication, 1983).

Theme IX: Personal Qualities

Roby's personal qualities affected all the other dimensions of his life and work, especially his personal impact. More than 70% of the data was focused upon Roby's personal qualities (which was highly redundant!). Almost every participant focused on this topic at length. In the interviews, Roby's contributions were often discussed within a context of a personal quality. This directed the study toward a highly personal and biographical profile of his work, rather than a more factual account of events.

Some of Roby's strongest and most obvious qualities and characteristics were: his commitment to a cause, tenacity in the face of all odds, accessibility to people, generosity, humility, erudition, and sympathy for others (Shah, personal communication, 1983), tenderness and sensitivity which led him to seldom criticise or blame those who faltered. He was described as: having a universal nature, a great humanist, enthusiastic, [showing] love for people, expert communicator, loyal friend (Adiseshiah, personal communication, 1983), competent politician, [having] integrity, enormous capacity for work, and above all discovering the world as a totally involved learner (Friesen, personal communication, 1983).

Several participants believed that Roby's ability to understand other cultures was his most conspicuous quality. Possibly all of the characteristics that have been described were essential to his understanding of different people and their needs. Participants believed that Roby's personal qualities were the essence of his success. There can be no doubt that in a field that involves people working together, the qualities with which Roby was endowed were crucial to the establishment of his worldwide contacts. He had the right skills and personal qualities to build an international community of adult educators.

Theme X: Overall Contribution

One participant's statement summarized the magnitude of Roby's overall contribution to the field: "I consider that he became the most influential adult educator in the world during 1972 to 1982" (Griffith, personal communication, 1983).

Aside from the grand scale organizations which Roby helped to establish, the most lasting legacy of his work will be the people who continue to develop the profession of adult education. Because his practice of adult education affected the lives of so many people his enduring contribution will be realized in the work carried out by his successors.

Many decades will pass before the full effect of Roby's work in adult education can be determined, because the fruits of his labour and message required the right timing and the appropriate receptivity to bring about the kinds of changes that he was proposing.

I conclude with the following quotations from three participants which best describe Roby's overall contribution:

- He became a symbol of the brotherhood of adult educators wherever in the world they are, and of the common bonds and sympathies we have. . . . He contributed to the development of people whose lives he touched, came into contact with (Jones, personal communication, 1981).

- You felt challenged, stirred, and called to more effective and vigorous action as a result of dealing and being with him (Selman, personal communication, 1983).

- He was the Messiah of adult education, involved in diffuse cultures and systems (Dutta, personal communication, 1983).

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CHAPTER 15

A COMPARATIVE ASSESSMENT OF THE CANADIAN INTERVIEWS

Overall the Canadian and Indian perspectives were similar, although in Canada there was more depth and scope in the information, because the majority of participants had a longer association with Roby. The Canadians' contact ranged from 3 to 60 years with an average of 26 years, while the Indian participants knew Roby for a range of 2 to 28 years and an average of 15 years. Although this represents a significant difference in time, the interviews showed a remarkable consistency in the perception of Roby's work and personal qualities among the two groups of participants.

Both groups were congruent in their generally positive views about Roby's work. One finding was obvious in both sets of data: Roby's work in Canadian and Indian cultures had far-reaching implications for the growth of adult education.

Most opinions were harmonious to the extent that often even the same words were used to describe Roby's characteristics, action, and philosophy. Where there were some differences of opinion about Roby's contribution to adult education, it posed an intriguing diversion from the norm.

One difference of opinion, while not representative of the group of Canadian interviewees, is noteworthy. A long-time colleague of Roby (who wishes to remain anonymous), who was active in political and academic activities in Canada, believed that Roby's efforts towards raising adult education to professional status meant that less attention was paid to public affairs activities. The attempt to make adult education into "another academic discipline of stature" was a turning point in Roby's career during his directorship of the CAAE, which marked a change in his primary responsibility to adult education. According to this participant, "the CAAE had as a prime responsibility: the question of trying to keep the Canadian public informed about the central issues of Canadian Society, to keep the splintering process into provincial and regional and linguistic groups from creating too much splintering in a Canadian Society." Furthermore, he believed that Roby's attention to the formation of a bilingual institution of adult education, through the CAAE, was less than desirable. This same opinion was also expressed by one UNESCO candidate interviewed in Paris.

The reason given by this Canadian participant concerning Roby's overly extensive attention to professionalism was as follows: "It was a kind of personal objective to create more status for it [adult education]" (anonymous participant, personal communication, 1983).

A third criticism of Roby's priorities was his devotion to international activities of adult education. This was seen as a neglect of his work in Canada. He was also accused of keeping his approach to policy and practice so vague that it was difficult to know his exact stand on a particular issue: "[He was] developing an international reputation by keeping all his objectives so very vague that nobody could object to them but also very few people would implement them" (anonymous participant, 1983). He explained that Roby was a believer in consensus and thus he would keep his objectives vaguely defined so as not to alarm or offend anyone: "He was a great believer in consensus and he became a kind of guru of social consensus and in that sense I think he missed a real leadership role, but he achieved a personal eminence in a field that he really genuinely felt that he was serving . . . "(anonymous participant, 1983).

The same participant described Roby as a very nice, persuasive, attractive person who had a genuine desire to make a contribution to education, but he was so full of goodwill that he couldn't bring himself to think that hard choices were sometimes necessary. He believed that Roby had spent his life trying to build consensus, and eventually he chose the international world as the best place to build consensus because the projects really could only be very "insubstantial cobwebby things." "As a communicator he never really took any lively interest in English-French communication in Canada, and from my point of view when you are interested in consensus but also interested in creative contribution of education, it is a hell of a lot easier to get interested in the Third World than to contribute to Canadian unity. I hope that doesn't sound too tough or negative but it is really what I feel and I would like to finish by saying that I have been wrong before" (anonymous participant, 1983).

A French Canadian had a different perspective from the previous participant concerning Roby's interest in the adult education issues pertaining to French-English Canada. "What was interesting was that Roby was insisting all along that a link be made with French speaking Canada . . . "(Belanger, personal communication, 1983).

Roby's reaction to French Canada's decision not to join the ICAE was to meet with members of the Institut Canadien de l'Education des Adultes requesting their participation in the Council. "Roby told us, 'Listen, we want French-speaking [educators] to come into the Council . . . You have a place there . . . ' That was the cleverness of Roby, just make space for a very pluralistic view of the Council . . . That was the most fascinating thing about Roby. He played a very important role in trying to bring us in rapport with other groups while at the same time respecting what we were. . . . Roby thought it was very important for an organization like us to be in this network and at the same time to respect us, and he did that for lots of organizations all over the world, for a lot of interesting English-speaking organizations, for organizations in the United States, for organizations in Russia and China" (Belanger, personal communication, 1983).

Roby's ability to be inclusive of people, and to involve them personally, was certainly a strength that was recognized by almost every participant. This gave him the ability to communicate in different cultural settings, as well as the sensibility to understand the needs of Canadians in important public affairs issues and to be attuned to their personal learning needs. Roby's rapport with people was an important theme for almost every participant in the study. His adaptability, which enabled him to shift his perspective without losing his own ground for the sake of consensus, was considered a rare quality that required a harmony between his theory and practice. His adaptable nature was defined this way: "Roby is certainly one of the most pluralistic persons that I have met. Roby can have significant rapport with people in power at a very high level and at the same time be in significant rapport with the grassroot activist people in popular education" (Belanger, personal communication, 1983).

This rare quality was considered to be an internationalist point-of-view. Some people felt that without this perspective Roby could not have succeeded in the formation of the ICAE. As it was, the support which he eventually gained, came from over 70 national and regional member associations.

In direct contrast to the anonymous Canadian participant who believed that Roby compromised his objectives by maintaining a stance of consensus, a greater number of persons felt that there was another purpose in his gentleness and kindliness of action. Paul Belanger's comments exemplified this view: "He was not bringing all those people together [in the ICAE] by reducing the platform on which everybody would agree. He brought those people together because of the importance of the challenge that he was putting in front of them, and that was very different. For example, he brought all those people together around the declaration of the Dar es Salaam meeting not on a minimal diplomatic inertic kind of approach but rather on the challenge of training people, the challenge of making people conscious to live "(personal communication, 1983).

There were varied opinions about Roby's political stance, but he was generally viewed as being tolerant of many political views insofar as they enabled people to engage in meaningful and purposeful activity. And according to Paul Belanger, "For Roby that was not an issue to be a Marxist, to be Socialist or not to be a Socialist. There were many ways to change, but the issue was: are we able to make people autonomous in the way they analyze and solve their problems? If they choose any way he would respect that; and, indeed, I think this is the platform for a Council; because with such an approach the Council, as a dynamic network, became possible" (personal communication, 1983).

Another participant contested that Roby was not political either in action or in partisan support; nor did he lean toward socialist-democratic perspectives. He felt that since Roby could negotiate with many members of eastern communist regimes meant that he was open-minded about ways of achieving social change.

Above all, adult education was to be linked philosophically with freedom. As Rajesh Tandon stated during an interview: "Without such an approach, that is, without being open-minded to change, or without insisting . . . that adult education is linked intimately with freedom to think, and freedom to analyze, and freedom to search for solutions, freedom to search for errors – without this platform the Council would not have been possible" (personal communication, 1983).

Tandon continued: "It is an explosion of people who are autonomous in their thinking. All of them analyze the things they are discussing, the solutions, so there is no possibility of manipulation into this." "Because this process of change is an educational process, it makes each person autonomous in analyzing the solution, and defining the change. . . . Roby worked precisely to develop tools to make this work for adult education. It is easy to say but not that easy to do. How to develop a curriculum, how to develop the linkage between public institutions and groups – media to group dynamics to participatory research and so forth" (Belanger, personal communication, 1983).

Roby as a practitioner was effective and consistent with his theories. As one West Indian participant declared: "He was a practitioner in a very practical sense because he could see what was needed but didn't set out to tell others that this was the best form of education . . . You found yourself growing into it" (Barrow, personal communication, 1982).

He was a facilitator of others, and the term "enabler of other people" was used by more than ten participants. Often it was Roby's enthusiasm that prompted the direction of the person he was helping. "I think he was an enabler of other people and he had a vision of things which could happen . . . often you were not aware of what he saw as the ultimate goal but you got into it because you got enthused by just talking" (Barrow, personal communication, 1982).

Consistent with the Indian view, the Canadian perspective generally concurred that Roby's cross-cultural approach to working with people was enhanced by his ability to communicate with people at all levels. Roby made friends very easily, was easy-going, rarely imposing or abrasive. He was described frequently as a very effective diplomat, and a quiet persuader.

Another common theme of Indian and Canadian participants concerned Roby's interest in, and promotion of, adult learning theory. To Roby adult education was by its very nature, something that usually happened outside the classroom or universities or formal institutions. In his book *How Adults Learn*, Roby made an important contribution to learning theory, which prompted this description from one participant: "It was a book not to explain adult education to university people, but for the field" (Buttedahl, personal communication, 1983). More than twenty participants viewed the book as having wisdom in its simplicity, because it presented a synthesis of ideas clearly and succinctly for the layperson, and for the newcomer to the field of adult education. "At first sight it looks a very simple book. But this book was made by a practitioner for practitioners. It was made for people in the field . . . and once you look at it from that point of view it makes a very different book, that is the reason why this book was so successful. . . . The book was published at a time when a few people were beginning to look at adult education as such. There were really no textbooks for someone interested in adult education. I always look upon *How Adults Learn* as being really the very first attempt. It was sort of a popular approach in an academic way to explain what all this business of adult learning was about. People were beginning to look a little more seriously at what they were doing if they were working with adults. His book explained that adult education is a field of study and it could help me to do a better job when working with adults" (Buttedahl, personal communication, 1983).

Another participant believed that Roby wanted adult education to have a broad meaning so it had to be at the people's level and not all, exclusively or principally, at a university level. "What was fascinating with Roby was that he was able to always see over the heads of everybody, and to see the longest possible perspective, and to create structures that will help us to have some influence on these long-term perspectives "(Belanger, personal communication, 1983). "I think he was always way ahead of everybody else in this thinking. . . He was a visionary and many, many things which have come to pass really were things which Roby was concerned about, and started people thinking about, years before they ever became part of our every day understanding" (Buttedahl, personal communication, 1983).

At least thirty participants acknowledged Roby's genius for creating new ideas and felt that he was an implementer and "starter upper", even though he was inclined to move on once the ground had been broken. "Roby was a great starter of things. When things were going, I don't think he was much interested in sticking around . . . when there was just the mundane administration kinds of things left to do. He would leave that in the hands of other people and move on "(Buttedahl, personal communication, 1983) since he probably knew that his greatest skill was as a *founder*. In his founding capacity, he was able to bring into being structures and organizations that heightened society's awareness of adult education.

Questionnaire and interview findings show that Roby was consistent in personality from situation to situation, from country to country, and from person to person, both in his work and in his personal life. "So he is consistent, I think. I mean, in his personality, there is no doubt about it that Roby of ten years ago was the Roby of today: steadfast, unswerving in the sense that in almost thirty years I don't think I noticed any changes in the man whatsoever in terms of his principles, in his way of dealing with people. He was just so consistent. The only change in Roby was his health "(Buttedahl, personal communication, 1983).

There were few occasions when Roby did not have an overseas student or educator staying in his own home, sometimes for long periods of time. He would provide moral and financial support to many persons at the expense of his own family's privacy and income. His generosity had no limit. In short, one participant summarized what she believed to be Roby's motive behind his never failing drive: his love for, and intense interest in, people, especially for their development (M. Schwass, personal communication, 1983).

Many of the Canadian participants mentioned how Roby was known to circumvent the rules and regulations of an organization in the service of his goals. The ends would somehow justify the means, and it was often the petty rules that disturbed him. But adherence to institutional policy and codes of ethics was no problem for Roby; he was regarded by the participants as a highly ethical person.

Roby was sometimes criticized for his administrative tactics because he appeared not to adhere to the rules of organization and "old school" practice. He was a generalist and was not always sympathetic to attending to detail. For this and other reasons, there have been some critics of so-called "Roby-run" organizations. In the CAAE there were people who perceived Roby's leadership as too personalized and they felt somewhat excluded. Others thought that the CAAE's activities during Roby's leadership reflected his own aims, and that the Board of Directors was dominated by Roby and lacked a strong enough voice in setting the targets for the organization.

In the ICAE also, there were people who sensed that the organization was functioning only as Roby conducted it, and not according to the decisions of the governing body. At the same time, many persons came to Roby's defense in this regard and replied in a manner similar to Gordon Selman: "Roby has built these personal networks and there have always been people, it seems, who have not responded for one reason or another to that sort of an approach, and who have been critics of Roby-run enterprises, and who have been turned off by that . . . Now in many of the enterprises that he has been running, that is really the only way that they could function. That is the paradox. So there have been people who have not been willing to take the good out of that means of proceeding, that way of running an organization. Roby is not an organizational man in the way that one would ordinarily understand that phrase. He has built organizations, he has made them go. They have been there because he got them going and kept them strong" (Selman, personal communication, 1983).

The former Co-ordinator of the Department of Adult Education at the University of British Columbia, Bill Griffith, also perceived strength in Roby's apparent weakness. "Roby was an organization man in an unusual kind of way – an organization man who is not a bureaucrat, an organization man who knew by personal experience the evils, the weaknesses, the deficiencies of institutions, and yet he appreciated how essential they were and so he built them. And as soon as he would get one started he would turn it over to somebody else and move on" (Griffith, personal communication, 1983).

Griffith shed more light on the issue of Roby's administrative skills: "After all, the best administrator or operator is the one who has the widest range of resources to use and is free to use them; and I think he was quite willing to use whatever was appropriate even though other people might not judge it to be appropriate" (Griffith, personal communication, 1983).

Perhaps the reason why the topic of Roby's administrative skills became a hot debate among several participants is that many of them believed that the ends alone could not justify the means. Certainly for Roby there were hard choices to make. Often he could not take the time to meet the details of the process to reach a goal. He simply had to delegate, and delegation may have been viewed by some persons as a cop-out or sloppy technique. To others this decision was simply viewed in the light of good use of time.

In spite of the criticisms, the end product was clear to the majority of participants, which was exemplified in this statement: "I think Roby has done probably more than any other single human being in Canada to develop a national adult education community. I would give him full marks on that. In the development of the international adult education community there is no other adult educator who is better known and more respected" (Griffith, personal communication, 1983).

In spite of the criticism about Roby's work strategies, there was little disagreement about his manner of working with people once he appeared on the scene. "The Roby Kidd process that I had been familiar with [was] the sort of highly personalized building of confidence in an idea, building a sense of companionship in working in a personal way towards an agreed upon objective "(Selman, personal communication, 1983).

In conclusion, one could say that Roby viewed administration as a tool to obtain something, but it was never a device in itself. He did get the job done with the benefit of facilitating good interpersonal communication and consensus; and sometimes the job was completed by one person without the team function. Therefore, while the sacrifice (or neglect) of social etiquette may have daunted some people, the overwhelming number and quality of achievements of a single person seemed to justify the means. None of the participants doubted Roby's sincerity. Several persons saw Roby's need to plunge ahead with an idea as a sign of tenacity when he realized that a good project could be done. He had enormous energy and a few of his colleagues were suspicious about and even jealous of this quality. The need to accomplish so much may have been construed as egotistical; but to those who knew Roby, it quickly became obvious that he never let the prestige of an accomplishment distract him from his humanitarian goals.

The issue pertaining to good protocol was viewed differently by Canadian and Indian participants. The Indian participants did not object to Roby's break with protocol; on the contrary, they saw such initiatives as being a service to all persons involved. Although Roby visited the homes of some of his Indian students and so broke with local protocol (Jayagopal, personal communication, 1983), he generally observed the cultural norms and values during his stay in India.

The greater variance of opinion among the Canadian participants may have been caused by the wider selection and larger number of people in the Canadian sample, whereas in India he had worked with a selected group of persons who shared common goals and sympathies. In his home territory, Roby worked among people who had not gained a world perspective of adult eduction, and they may not all have been able to understand his very wide-ranging scope and vision of adult education.

A long term colleague and friend, John Friesen, believed that Roby had far-ranging and far-reaching strengths in his field, which was reflected in his wide scope of adult education activities: "In my opinion, one's 'scope of adult education' harkens back to one's life experience. Roby's work experience covered a broad swathe. His research is another reflection. And there's nothing like an immersion in world adult education to broaden one's scope" (personal communication, 1983).

Roby's social action goals may have been better received in places such as India, where the definition and function of adult education develops out of the immediate social need. In the West, the social action movement of adult education may have had its greatest impact during the life of Citizens' and Farm Radio Forums, when adult learning circles received their vitality and driving force from organizations such as the CAAE.

Roby understood the urgency for learning in India, which exists among a great number of illiterate and indigent poor, but Roby's role in creating building blocks for adult education structures in India was understood poorly by many of the Canadian participants; they generally lacked a knowledge of the details of his international accomplishments. One Canadian perceived Roby as an evangelist, while many Canadian and Indian participants viewed Roby as a missionary with "another pulpit," the pulpit of social gospel that sought to provide just and equal learning opportunities for all members of society. Although Roby was respected by both groups, there was more controversy among the Canadians about his aims and goals of adult education. There were some Canadians who believed that Roby deliberately did not define adult education, because to do so would limit its scope, and thus run counter to his own philosophy about the nature of adult education. While some participants saw this as a strength, others felt that this diminished the theoretical basis and philosophical presupposition that may have prompted his mission.

In India Roby's mission may have been more clearly defined: it was a move toward social action in the service of the less privileged castes of their society. To attempt to build structures in support of the privileged class would have been redundant in India. Roby had introduced new concepts of adult education in India, one example being the role of the universities in organizing community outreach programs of adult education: this was no new concept in Canada, even though it had not been applied to any large extent in serving the needs of the disadvantaged members of Canadian society.

One Canadian proffered a reason why Roby had invested so much of his energy in the international work of adult education: "So even in the last few years, one of my analyses of why he turned his attention outside was because he simply was better creating things than maintaining them. Right up to the end he was looking at creating things, and this sort of entrepreneurial kind of thing is a real advantage (in overseas work) . . . Roby was always a better interpreter than a theoretician. His mind ran to linking somewhat unlinkable kinds of things . . . One element, however, that I think he had a lot of influence on, and that was Roby's insistence on leadership towards looking at the situation from the perspective of the learner as opposed to the perspective of education . . . Roby's interest in what he used to call 'mathetics' was a science of learning as opposed to teaching methods" (Davie, personal communication, 1983).

Lynn Davie also believed that Roby had a predominant role in the maturation of adult education in Canada, including having an impact on the Canadian Government's view of adult education.

While both participant groups agreed that Roby had an outstanding personal impact upon the lives of individual educators, this is much more evident within the Indian group. In Canada, Roby was on occasion seen as a backstage member of the team, while in India his frontstage team role provided an impetus for the outcome of many projects. In Canada Roby may have taken the solitary role more often than in India, but even in India he was described by one participant as being "a secluded hard worker behind the desk" (F. Krishna, personal communication, 1983).

To the Canadian participant Roby was usually regarded as mystery, but to the majority of Indian participants his ways were seen to be more like those of a guru or yogi, a great thinker and spiritual leader. His educational gains in a developing country were more easily recognizable, where the practical emphasis was likely to have been more highly valued than a theoretical contribution.

Both groups used similar terms in describing Roby's private and public life: they were inseparable – interwoven to suit his life mission, the mission of adult education for the masses. As one participant noted: "Clearly his life was tied up with the growth of an idea and the development of it . . . I think he was one of the few who had a vocation to work in adult educaton, but along with that he simply was a person with an extraordinary capacity for work . . . he simply had a lot of energy all through his life" (Davie, personal communication, 1983).

In conclusion, while the social role of adult education in Canada may have become less obvious following the extinction of Citizens' and Farm Radio Forums, the need for basic education in India provided a relevant focus for the social role of adult education. There can be no doubt that social readiness is a prime factor in the success of any effort. Roby's success can also be measured in what he fostered in people's personal lives. Influence of this nature often lies hidden, requiring many years of germination to reach maturation.

This study cannot impart the full significance of Roby's life, either in Canadian society or in other cultural groups, without a much closer study and assessment of the long-term results. These may be more clearly manifested in the growth of individuals and institutions. On the whole, Roby was remembered as a success by the Canadian, Indian, and UNESCO participants, with the exception of a small number of persons who looked upon his achievements with cynicism.

Summary of Roby Kidd's Major Contributions to Adult Education as Viewed by the Canadian Participants

The Canadians assessed Roby's contribution as highly successful, and in general they regarded him as an outstanding Canadian citizen and adult educator. Some of Roby's accomplishments, which have been interpreted from the interview transcripts, are as follows.

The raising of adult education to professional status in the Canadian university system can be attributed primarily to the work of Roby Kidd. He was seen as the progenitor of graduate study in adult education in Canada. No one else had exerted as much influence on universities in persuading them to create adult education divisions or departments.

His contribution to the advancement of adult learning theory was considerable. Roby elucidated the relationship between continuous learning, or lifelong learning, to life itself as a development process. Furthermore, he promoted the development of a body of theory known as "mathetics," which is the study of the learning process from the point of view of the learner (rather than a study of teaching methods). In addition, he introduced new theory pertaining to comparative and cross-cultural studies in adult education. His numerous publications and public presentations broadened the view of adult education as an applied discipline that draws and applies knowledge from many other fields. Finally, he introduced a new perspective to education and learning, especially through his advocacy of informal learning systems.

He helped to build a national and international movement of adult educators, through keeping the CAAE alive and relevant, and by establishing the ICAE.

His effect on the lives of other people was most evident in the cadre of skilled leaders whom he had attracted and then facilitated their personal development. In this way his practice of adult education provided an exemplary model for his students and colleagues. His own living example of a dynamic adult learner was invigorating and captivating to others.

An attitude of greater acceptance towards adult education was fostered by Roby in the developing countries, particularly among Government officials. He influenced educational policy in many countries, including Canada. Roby had a hand in building some of Canada's great institutions (see Part I), and he was adult education's best fund raiser.

He was renowned as a brilliant and gifted teacher who showed the greatest respect for the integrity and autonomy of the individual learner. He understood and demonstrated good use of media in adult education. Complementary to this he was an excellent facilitator of communication among groups of people to help them find a common ground.

Above all, Roby will most likely be remembered by Canadian educators as a great humanitarian, an outstanding Canadian citizen who broadened the meaning of citizenship, and as one of the world's greatest leaders in adult education in this century. Don MacNeil, one of Roby's first students and closest colleagues, made an important concluding statement about the impact that Roby had had on him: "I don't think of the things that I have learned from Roby, although there are countless enough of those, but I think of the things I felt from Roby" (personal communication, 1983).

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CHAPTER 16

A COMPARATIVE ASSESSMENT OF THE INDIAN INTERVIEWS

> Instead of deschooling society, education should be used to neutralize social-class differences and promote the welfare of the rural poor so as to give them a fair chance in life (Doraiswami, 1983).

The above was the context within which Roby was invited to help organize a Department of Adult Education in the University of Rajasthan, India in 1965. The late Dr. Mohan Sinha Mehta, who was Vice-Chancellor of the University when Roby came to India, paid tribute to the important foundation which Roby helped to establish for graduate studies in adult education.

Mehta wrote: "Our Association feels that the wisdom, thoughts, and the dynamic spirit which characterize Roby's actions and writings should have an impact on a far larger number of intelligent and thinking people in this country than has been so far the case . . . You may live in the same room with Roby Kidd for ten days, but you may not discover his nationality. The current conception of narrow nationalism passes by without touching him. He is at home everywhere. He is, in his ideas, feelings, and aspirations, truly a citizen of the world, without making any pretensions about it. His active sympathy extends to all parts and peoples of the world . . . Roby Kidd belongs to a tribe so scanty in numbers. Its few members are ever active in striving to take the troubled twentieth century out of its trials, narrow jealousies, and stupid cruel wars to the twenty-first which should secure goodwill, abiding peace, happiness, and civilized living for the human being" (Mehta, 1969, Foreword).

Roby strove to become a citizen of the world. His Canadian background, richly endowed with settlers from other lands, enabled him to identify with multi-cultural identities. The context in which Roby Kidd grew up is well described in a biography of John Robbins entitled *A Canadian for all Seasons* (McLeish, 1978). Robbins, the first Canadian Ambassador to the Vatican, and one of the most active Canadians in Amnesty International was Roby's closest friend as well as an important mentor and colleague for over forty years.

Dr. S. C. Dutta, another long-term colleague and friend, who is Vice-President of the Indian Association for Adult Education, said that Roby's greatest quality was in the way "he was adjusting himself to the needs of the situation, he was so much a part of ordinary life" (personal communication, 1983). This quality enabled him to adapt to the Indian culture and its adult education needs. Dutta believed that Roby had effected a cultural exchange in India, and he did not function as an expert adviser but as a learner who was curious, became involved, and helped people through an interchange of ideas which he facilitiated.

Although Roby was considered to be an avid learner he was criticized by several UNESCO diplomats for his inability to master any language other than English. They considered it peculiar that a person with such multi-cultural zeal could not learn one of the most important components of a culture, its language. Others, however, have been more tolerant of this shortcoming by taking into account the lack of time at Roby's disposal to learn other languages.

Almost all of the Indian participants were complimentary about Roby's personal qualities, especially those that enabled him to "become like an Indian," which they believed was a difficult task for a Westerner. Many described Roby as a missionary who did not offend the people's heritage and rich cultural values.

Roby was a resource for the Indian educators, supplying them with materials for educational programs. For example, Roby presented the Indian Adult Education Association with Rs. 8722.20 from the National Farm Forum of Canada for the purchase of radio sets to be presented to the Rural Farm Forums run by All India Radio. The report about the project read: "Another sum of about 28 thousand rupees are likely to be received from Canada for the same purpose" (IAAE, 1962). Roby had expedited the transfer of knowledge about Canada's Farm Radio Forum program to the Indian population, and the radios assisted the transmission of programs across the country. Several Indian educators considered the project a great success because it was carefully adapted to Indian culture.

Dr. Dutta believed that Roby had the right qualities for leadership; and there is little doubt that Roby was esteemed in India as a leader of the international community of adult educators. One quality in particular which Roby possessed made him effective in this way: "It is honesty with oneself that makes a great leader. Roby was honest with himself and with others. You could trust him and depend on his word" (Dutta, personal communication, 1983).

Dr. Francine Krishna, an English professor at the University of Rajasthan recalled her image of Roby while he was working to develop the Department of Adult Education: "Roby was impressed by the new things the people were producing. It was the *capability* of what India could do – the possibilities. It was the range of things that interested him . . . He listened a lot, but you were not quite sure what he was thinking. Roby was at first difficult to get to know" (Krishna, personal communication, 1983).

Roby could see the rich possibilities in organized strength and educated talent, possibilities that could become realities if this great mass of people acquired opportunities for learning. He knew that this could never be accomplished through the "filter down" theory (Mathur, 1982), whereby the poor receive the filtered down benefits from an educated upper caste society. The lower castes needed systems of education that could make them self-reliant so that they could represent their own interests.

The adult education program that Roby helped to develop needed to be relevant to the immediate needs of the community. One participant told a story about a fisherman in the community who wanted to take a course on international law so that he and his fellow fishermen could understand the fishing rights and geographic boundaries. In response to this request, a course was established in the Continuing Education division of the Department of Adult Education at the University of Rajasthan.

During the year that the Kidd family lived in Jaipur, in the State of Rajasthan, they were viewed by local residents as a "dedicated team" who worked well together. Meena Dandiya, Chairperson of the Department of Adult Education of the University of Rajasthan, described Roby as being "superior in his contribution to the Rajasthan Project," possessing the qualities of "dedication, experience, rapport, enthusiasm, sensitivity" (personal communication, 1983). Furthermore "he instilled confidence in the people. His contagious enthusiasm and sound knowledge won him high acclaim among students and educators in India. Another reason he was so well received was that he understood the role of adult education as an instrument of social change in a developing country" (Jayagopal, personal communication, 1983).

The former Vice-Chancellor of the University of Rajasthan, Dr. T. K. N. Unnithan, had some doubts about the success of the Rajasthan Project, because the survival of any program requires a theoretical basis and philosophy which could be revised according to new experience and research findings. He explained: "If there are theories in education, there must be theories in adult education. What are the specificities in educating the adult? Action and theory are required for a sound theoretical base to sustain and develop practice. Action and theory go together, and empirical verification is necessary to build a theory. For example, the hypothesis could be tested that caste is an important impediment in adult eduction, since there are impacts of socio-cultural restraints upon action programs" (personal communication, 1983).

The Vice-Chancellor could not easily summarize Roby's contribution to adult education in India. Instead, he described what he thought to be Roby's philosophy and overall intentions: "He sought to better the human condition, and he used adult education as a means to improve the human situation. He was deeply convinced of a better quality of life . . . His theory was essentially based on this possibility of bringing social development" (Unnithan, personal communication, 1983).

Some participants were critical of Roby's idealism, specifically the way he thought that adult education could be used to improve the human situation. Roby had not drawn evidence from controlled research to support this idea; his theory was centred in his own personal experiences.

Dr. Unnithan believed that even though Roby may have had an appropriate vision of adult education for India, their university system was not ripe for the kind of change required to establish a program in graduate studies with a community outreach. Roby was thought to be ahead of his time with regard to this goal. Dr. Unnithan speculated about the possible reasons for this problem: "Adult education has not gained the disciplinary status that it has probably in Canada, and certainly so far as an academic discipline is concerned it is at a very low level . . . So far as adult education is concerned it is not even recognized as a discipline of the university because it is more orientated towards action, and adult literacy is not really taken as a program of the university" (personal communication, 1983). University interest would come when there would be greater possibilities for research, and improvements in the methods of teaching adults.

Finally, the Vice-Chancellor paid tribute to Roby's personal qualities and accomplishments in India, and described the outcome: "People appreciate the sincerity in any individual. Now they immediately can sense to what extent a person is devoted . . . one of the greatest qualities of Roby Kidd was that he was truly devoted to the cause . . . so that generated a faith and enthusiasm in others who were associated with him"(Unnithan, personal communication, 1983).

Dr. Unnithan believed that Roby was effective because his experiences in developing countries gave him a background for seeing the common basis of their needs. Without this experience he could not have sustained large teaching and action programs in adult education around the world. He thought that Roby must have had a sound theoretical base for sustaining such action programs (Unnithan, personal communication, 1983).

Roby's experiences as a world consultant were highly valued in the international community of adult educators, and they were viewed as experiments whereby Roby could build and test his theories of adult education. More importantly, his personal qualities enabled him to accomplish more than other educators because, as Unnithan noted: "He was a seeker and he was devoted to the cause" (personal communication, 1983).

The first Director of the Department of Adult Education at the University of Rajasthan, Mr. U. S. Gaur, felt that Roby's genius lay in his ability to combine a theoretical and practical approach in the classroom; for example, he could organize groups to function effectively. However, this practical emphasis may not have been well received in the Indian university system, which was primarily aimed toward the development of scholarship for its own sake. The university system in India had aimed to serve the needs of the scholar, but the needs of the rural Indian folk could not possibly be met in a system that catered to the upper castes.

Gaur, who is now retired from the Department of Adult Education, believed that: "The Department [of adult education] in Rajasthan was looked down [on] as a secondary discipline, as a matter of grace rather than a matter of necessity . . . In time there was a beginning appreciation but that did not go far". He added: "Few people today are aware of the importance of adult education" (personal communication, 1983).

This was probably an impediment to Roby's efforts to plant a seed for the acceptance of adult education as a discipline and as a potent social force. Roby fostered an understanding of the role of adult education, which extended beyond literacy and teacher training in the developing countries. He brought with him a spark of enthusiasm and persistence that penetrated parts of the political, educational, and social systems of India (Jayagopal, Dutta, personal communication, 1983). The task, however, was overwhelming, which required special personal qualities that could sustain him in times of despair. Dandiya described: "the human touch was very important" (personal communication, 1983) in the success of Roby's efforts to reach persons in large and complex systems.

Following his year in Jaipur in 1966, Roby continued to maintain contact with the Indian people beyond the mandate of the Colombo Plan Agreement. He continued to provide moral support as well as stimulating ideas that could be tried and tested. But, as the current Director of the Department of Adult Education, Meena Dandiya, described the problem: "The whole university is alien to the people. It is too elitist. The university system is on the verge of breakdown. It is not able to bear the pressure of this new group of learners. They are the first generation of learners. There is a social-moral change and the university is not able to cope with this change. The hierarchy of the academic circle is so alien. It is a group of disenchanted persons. There is anger and strife . . . Political leadership could be in the hands of the farmers [because] they have money now" (personal communication, 1983).

Concerning Roby's qualities which enabled him to sustain his hope and support for the Indian people, Dandiya explained: "Roby was a man of great vision. A very broad overall perspective was in his grasp. He would go ahead. He was always positively involved. He was academically superior to the other Colombo consultants . . . He made an attempt to put a humanistic discipline on a scientific plane . . . He was beyond the average" (personal communication,1983).

Along with several other Indians, Dandiya believed that Roby changed his focus after his stay in India during 1965–66. "I think that the best part of his life, and his contribution and achievements were after his stay at Rajasthan. I think that the real Roby was the impact that he made after his visit here. So one could really put his life into certain parts. In India he showed his capacity to absorb and exploit the climate that he had in a foreign land, and he became a real international figure. But I think the best part of his life was contributing to the International Council for Adult Education. To my mind, the most remarkable thing about the person mainly [is that] he almost walked like a messiah for adult education. What Roby gives is spread out. It covers a lot. Roby tends to be a generalist . . . Roby essentially is a great humanist, a man so much interested in people and being good to them. The mechanism was through the development of the ICAE. It is a great thing to develop an international organization . . . of such vast differences and ideologies, and to get people to collaborate with him. He was a big seller of adult education over the world. I think he is the one single person who did the greatest to spread the idea of adult education. One cannot think of any other person who has done so much. So he was a great organizer and a man of great vision in this respect. Well, I admire him as a man and as an adult educator, and I am intrigued how in such a short span [of time] he was able to do so much, how he could absorb the cultural differences and only see the commonalities amongst people, and harness and exploit these commonalities or common factors for the development of adult education – how he could rise above himself and above the narrowness of man at any stage and then contribute so widely . . . There must have been frustrations and disappointments in his life, but still he continuously, with a single-minded aim, went ahead and ahead. [His] energy and drive was *faith*, which got him over those things which depress and repress a person's enthusiasm. Another thing is that he was able to involve some of the very outstanding people and organize them" (Dandiya, personal communication, 1983).

Anil Bordia, Director of primary and secondary education for the State of Rajasthan, recalled his very close involvement with Roby during his stay in Jaipur in 1965-66. His first recollection is that Roby had an article published in the Indian journal called *Naya Shikshak* which in Hindi means "The New Teacher." The article was entitled "And he who lives a hundred years" (Kidd, 1968). This article was a follow-up to Roby's *Implications of Continuous Learning* which was published by the Indian Adult Education Association (Kidd, 1966). In these two publications, Roby presented his view of the adult learner, and it became the subject of discussion in the Rajasthan Board of Secondary Education.

Bordia recalled Roby's impact at the time: "The point that Roby was making was to sort of look at the whole problem of curriculum development in a very, very different sense. In India, and probably in several other countries, we have tended to look at curriculum as something which contains all information, all knowledge to be presented in a manner which can be absorbed by students of a particular age. This article of Roby's, and the lectures and elaborations which he made, and a number of meetings among teachers and curriculum developers in Rajasthan at that time, had a tremendous influence, you know. Since then we don't look at curriculum development in the same manner as we did before. Unfortunately, that message has not been fully absorbed and fully internalized. Basically, it means that people have not fully understood the meaning. They have not fully identified themselves with the concept. So it has not had as much influence as it might have had but, nonetheless, it still has quite a lot" (personal communication, 1983).

Bordia was referring to Roby's theory of continuous learning, in which he had identified three dimensions of adult learning: the perpendicular, horizontal, and depth dimensions of learning (Kidd, 1968). Part of Roby's concept was as follows: "Continuous learning, or lifelong education, has a beginning in the home and the nursery school; it comprehends all schooling for children and youth, it includes higher and adult education, and it covers the educational activities of older men and women. Part of this is formal, in educational institutions; much of it is informal. In other words it is consonant with *education* . . . Continuous learning is a *concept*; it is an attitude; it is a totality; it is not a segment or a special field or division of education" (Kidd, 1966).

Bordia also identified one of the political contributions of Roby's work in India, namely his support for and development of many voluntary agencies, which enabled adults to have access to educational opportunities, and which provided a system of communication with government lines of support. These voluntary agencies were at the "grassroots level" in organizing programs of functional literacy for the rural Indian people. They also consisted of State Resource Centres, and Dr. Mehta and Roby jointly sponsored the formation of the Rajasthan Adult Education Association (RAEA), which was a support and training institution for field adult education and literacy program. Roby also strengthened many voluntary agencies in other parts of India. One of the most prominent associations, which functions as a State Resource Centre, is the Bengal Social Service League, directed by Dr. S. Maitre in Calcutta. Roby assisted Dr. Dutta, Dr. Mehta, and Mr. Bordia in forming the Asian South Pacific Bureau of Adult Education (ASPBAE) in New Delhi, which was established in 1964 (Kidd, 1979).

Roby was very much interested in the indigenous character of adult education in India, and its natural evolution from within the culture as an inherent native feature. The history, religion, and crafts of the people of India were rich with an educational heritage that was passed from person to person. For example, Roby's interest in the goddess of learning and wisdom, Saraswati, encompassed an iconic image of the value of learning to the Indian people. In response to his attraction to this concept, Roby formed an organization in Toronto called Sangam Incorporated in 1968, which means meeting place, or a place of convergence of waters. He also adopted the Saraswati image of the goddess for the cover page of the journal he established and edited called *Convergence.*

Anil Bordia described Roby's full engagement in the culture: "He was reading all the time about India, about what is there and what is not there, history, geography, and Indian images, iconography and so on" (personal communication, 1983). Bordia described Roby as an "institution builder" who was sensitive to the cultural differences in India. That was a difficult accomplishment for several reasons: firstly, change in the educational system required a great deal more time in Indian than in Western cultures; secondly, the caste system often served as a hindrance to providing equal opportunities to the indigent population; thirdly, Roby's belief that all human beings had infinite capacities was sometimes viewed as naive.

In summary, Bordia appraised Roby's overall contribution as being quite remarkable in light of the obstacles he had faced. Roby brought a new dimension and meaning to the concept of education in the political, educational, and social systems of India. He was a builder of voluntary institutions that could establish a line of communication to sources of funding. His Canadian experiences during the years 1938–1961 furnished him with the skills to access funding sources. As a man fully engaged in the life and culture of India, Roby valued the indigenous nature of adult education there, and drew from it symbols which he applied to his teaching and writing.

Finally, and most importantly, Roby instilled in the university system, the concept of continuing education for the general public, especially in rural communities. He strengthened the model department of adult education at the University of Rajasthan, and consequent to this at least six other departments of adult education were established in other parts of India, using Roby's principles of teaching and leadership. He had planted the "seeds of promise" (Buttedahl, 1968) in the University of Rajasthan. From them a lifeline of communication and growth flourished among adult educators which continues today.

Roby could achieve so much in India during a relatively short period of time because of his personal qualities. Shiva Dutta reflected back: "He was a leader who used to go down to the lowest as well as to the highest, and in that process he was meeting all types of people, and he was behaving according to his situation. His greatest quality was that he was adjusting himself to the needs of the situation. He was so much a part of ordinary life . . . One important thing is that in our culture we have a hierarchical system you know . . . therefore, we must maintain distance. For a man like Roby to meet with ordinary people, go to their homes, and all these things, nobody could imagine – but he was doing that all the time. He was visiting the homes of students. He broke with protocol and therefore he was different. For after all, in the developing countries adult education and poverty go together. In our country, adult education is not for the rich. That is the association. We are taking over health education for social change; inequalities, poverty, bring about structural changes in our social and economic structures. When he was breaking protocol, it automatically meant that he was advocating social change. After all, the social change must proceed by certain attitudinal and behavioural changes amongst the people who are in power, or who are occupying important positions" (Dutta, personal communication, 1983).

Roby managed to influence persons within the political and educational systems of India so that his mission could be achieved. He understood from his Canadian experience that change could not come from the grassroots level alone; it had to be preceded and supported by a sympathetic audience of powerful persons.

What was the purpose of social change, if we consider this to be one of Roby's most significant contributions to the Indian educational system? Many of the interviewees had conceptualized the purpose in similar ways. For Shiva Dutta the end goal was the development and freedom of mankind: "Roby, in his experience in Canada/USA and overseas must have come to this, that unless we bring about social and economic ***independence*** for the vast number of people, the concept of ***freedom*** of mankind will be far away. So education and development will and must lead to development, and development means ***equal benefit to the largest number of people***. Caste system is a means for exploitation. The exploiting class, or the exploiters, are utilizing all of the opportunities within our social system for keeping themselves in power" (personal communication, 1983).

Dutta also believed that Roby's concept of education for development evolved during his stay in India in 1965–66, and that prior to that time his focus was primarily remedial education or education for skill development. "At that point in history, Roby changed totally" (Dutta, personal communication, 1983). In fact, the seed for this new outlook had been planted in 1956–57 when he had served as a Carnegie consultant in the Caribbean, where he was greatly influenced by Sir Philip Sherlock. That was Roby's first direct exposure to a developing country and the problems of innovating a system of adult education. Roby may have realized, as Dutta described, "that education is not only meant as a remedial education, but education of administrators, education of politicians, all of those kinds of things. Literacy was for liberation" (Dutta, personal communication, 1983).

Roby was a co–ordinator par excellence. In all his travels to other cultures, he adapted to the people's needs, and he himself was growing. Through this growth, he was in his own way trying to synthesize and concretize his perspective and give it to the world (Dutta, personal communication, 1983). "He must have collected something from Tanzania and passed it on to India to enrich the Indian experiment, and similarly, he must have taken some of the ideas from India when going to Malasia and other places. The quest for learning was so great in him. He was hopping from one place to another in quest of truth . . . I am one of the great admirers of Roby Kidd. He was the greatest adult educator of the century" (Dutta, personal communication, 1983).

A large number of Indian participants suspected that Roby was a deeply religious man, much like a Christian, much like a Hindu, but more like a non–sectarian humanist who lived out his religious beliefs with a gentle but firm spirit of social mission.

Mr. U. S. Gaur, former Director of the Department of Adult Education in the University of Rajasthan said this about him: "Very affectionate man. When I looked at him, I thought that I was looking at a very good Christian. His spirit, the human touch, were very important. He had so much sympathy and affection" (personal communication, 1983).

Gaur's summary of Roby's contribution is that he had inspired a whole generation of workers in adult education. He knew how to identify good leaders, and he then managed to inspire them so that they became devoted workers. Roby could combine the talents of the scholar who devoted much of his time to the publication of adult learning theory, and the man in the classroom capable of reaching and recruiting people for the field. Gaur recalled his teaching: "I invited him several times to address the undergraduate class, and the way he was able to pass on intricate intellectual ideas in a very simple, lucid manner was amazing. So I thought he was a teacher in the classroom . . . a teacher in big groups and . . . a person who could also guide people in the community. In his books he was capable of building up theories" (personal communication, 1983).

Gaur added that, to his regret, he was dissatisfied that many solid theories of adult education have not been developed with regard to special needs; for example, economic welfare, "so that people should learn so that they can earn better" (personal communication, 1983). Education of the aging population was another need Gaur identified as requiring a great deal more attention in India.

Dr. Jayagopal, Professor of the Department of Adult and Continuing Education, University of Madras, India, spoke about Roby's role in a six-week training program organized in his Department in 1976. "The six-week program gave us the base, and out of it again we went through several curriculum committees, but the basic material for this was given by Roby. That is what I would like to emphasize. One good point, and one very important thing which you should mention, is that we are Indians; we have been here and it is part of our culture, but Roby had the tremendous insight into the Indianness of the program, which I think many people would miss . . . Roby had the insight into many of these problems . . . His idea of initiating a masters degree program materialized only in 1976. So that is the Indianness, it takes time! You can plan the area, you can help people, but it will take some time to grow" (Jayagopal, personal communication, 1983).

The significance of this adult education training program, and the subsequent development of the Masters Degree program, at Madras University were described as follows: "He had sown the seeds right here. The field activities, the potentiality of the department to go to the community . . . We now have programs for industry, programs for ladies and for older people" (Jayagopal, personal communication, 1983).

The Masters' level program at Madras was intended for trainers of practitioners in adult education, or those who have "sufficient insight into the community problems, particularly the priority areas of literacy and post-literacy, but who should not go with the theory alone" (Jayagopal, personal communication, 1983).

Jayagopal explained that approximately 85 per cent of India's population comprises the "unorganized sector." This represents the rural, agricultural sector that lives in villages. Roby played a very vital part, including influencing the government of India in the National Adult Education Programme in 1978, which was initiated in response to the literacy needs of the people. Jayagopal noted that "the time was ripe for us, that the university itself would get involved in this program in a massive manner" (Jayagopal, personal communication, 1983).

Jayagopal also believed, like so many Indian adult educators, that Roby was using adult education as a way to reduce inequalities. This was Roby's mission, but as Jayagopal said: "He did not impose his own ideology on the people. He was more participatory in the sense that he allowed us to participate . . . maintaining all the time his balance and involving all of us . . . He communicated, he noted, he was very natural . . . He said 'Don't leave anybody out, bring everybody. Let them say what they want. Let them say how they look at adult education' . . . Roby knew the people . . . There is a lot of difference in knowing the people, and knowing the programs. I have an idea of adult education, but I should also know for whom it is intended. Such a precarious subject varies from one country to another. The thrust and priorities vary in each location. So then the adult educator knows the people, the opinion leaders in this area, and what drove them. There is a subtle way of working through leaders, and with the program" (Jayagopal, personal communication, 1983).

In summary, Jayagopal thought that Roby had laid a very strong foundation for a teachers' training program, because other essential programs in adult education grew out of this. For example, Jayagopal extended his work in Madras to include continuing education programs for industrial engineers and industrial workers.

Dr. V. S. Mathur, General Secretary of the International Confederation of Free Trade Unions, Asian Regional Organizations, located in New Delhi, India, focused on Roby's contribution to the social change perspective of the Indian condition. He and Roby worked closely to align the objectives of the trade union movement, and the adult education movement, in India and in Asia. They also shared some common values about the role of education in society. Mathur explained: "The aim of education is to help the personality of the individual, which is perhaps best when he or she is given the chances, the opportunities for self expression, and that self expression can take hundreds of ways. It can be in writing, it can be in speech, it can be in social work, it can be in service, and when you are serving others your personality develops so much" (personal communication, 1983).

Mathur continued: "Another thing that must be remembered about this is that men and women work best when they are participating in co-operative work. By co-operating with each other, we are able to achieve much and develop faster; and education must take into consideration that it is not merely development of the intellect. It is the condition of certain values and the development of character, by which I mean the will to be able to live up to your convictions. But all of this will help the individual best in a society, or in an organization where he has the opportunities to co-operate with others. In isolation you don't develop your personality" (personal communication, 1983).

Mathur regretted that Roby had died too soon, because they were in the planning stages of launching co-operative projects in adult education, and worker's education; this would have included education for personal development as well as labour education. The two movements could supplement each other to reach mutual goals. Mathur described the rationale for the link between the two movements: "If you are building up an organization without educating the people, that organization is not going to function very effectively, and will not achieve the aims that you have in view. So education and organization have to go together. So, therefore, I have been connected with both of these movements, and I was very happy that Roby shared some of these ideals" (personal communication, 1983).

Roby Kidd and V. S. Mathur often met at meetings of the International Confederation of Free Trade Unions, and they were working out some plans for education activity among the rural people in Udaipur. As one of the previous presidents of the Indian Association for Adult Education, Mathur came to know Roby more intimately from 1965 to 1982. He summarized his perspective of Roby's important contribution in India: "I think his main contribution was involving the universities in the field of adult education, and he was quite clear about the concept of education and literacy . . . He appeared to agree with me that while literacy is very, very important, it is a means. Literacy is not education. It is a means to achieving education. That's one contribution that he made. Generally, his contribution was inspiring people to do work, and to take a broad view of human affairs" (Mathur, personal communication, 1983).

Furthermore, Roby and Mathur shared a common philosophy concerning access to education for the disadvantaged members of society: "Education has to be rated in favour of the poor, and not in favour of the rich, as it is to-day. And I think he [Roby] increasingly believed in this. He became aware of this, and he started stating this forthrightly, and he did so in the UNESCO Conference in Tokyo and in many other places, and I think it was very, very important" (Mathur, personal communication, 1983).

Mathur viewed this philosophical position as a product of transformation in Roby, one he attributed to Roby's own personal development. The perspective that education should lead to social consciousness, meant that the poor would have a powerful instrument for achieving their own development – economic and social. Mathur described how Roby's perspective was affected: "You see, as he gradually became more aware of the problems and the turmoils – there is no doubt about it, his stay in Jaipur, and his travels with us in India and other parts in the developing world during and after 1965 – did help him to realize that the problem was very vast. But the whole problem here is that even my colleagues in the adult education movement do not realize the value of our revelations" (personal communication, 1983).

Mathur believed, and so did Roby, that education was not enough. Action must follow, which would take the form of helping the poor to organize themselves in a co-operative effort to achieve their goals and expand their thinking. Finally, he summarized his image of Roby in this way: "You see, you communicate not merely by the excellent words you speak from your mouth. You communicate by your whole personality, and the personality of Roby was such that nobody could remain uninfluenced. I was very much influenced by him, because every time I talked to him, I felt this was a very honest person talking to me . . . I think he was the person who really influenced the policy . . . He really made the policies of the ICAE "(Mathur, personal communication, 1983).

Two former students of Roby, who are now working at the grassroots level in a voluntary organization called Seva Mandir in Udaipur, India, described how Roby had arranged for their positions at Seva Mandir, and in so doing had changed their lives substantially. Drs. Om and Ginny Shrivastava described their experiences of Roby as a teacher: "He has always been a kind of discovery teacher, in the sense that he tells you, and then you discover for yourself about how things are. . . Roby changed our lives in a way . . . [he had a] commitment in seeing people grow. If you put people in these conditions [of challenge and new opportunity], then they will rise to the occasion, and sometimes, I suppose, he must have been wrong. . . He selected at least fertile minds, as opposed to average ones" (personal communication, 1983). The Shrivastavas described how Roby would put people in touch with others to enable them to meet individual goals, but he did more than act as a visionary for people and new organizations. According to the Shrivastavas he was an action man and an implementer. "People, lots of people, can be visionaries; but to be the implementer of the strengthening of a movement [adult education] – that is something very few people can do because they either get bogged down in making an institution, or they only stay at the role of being visionaries and idea people . . . It isn't the vision but the energy, and the person on-the-spot identification and nurturing . . . He would go out of his way doing things for people . . . to introduce people to different people" (personal communication, 1983).

The Shrivastavas also witnessed Roby's ability to integrate theory with practice in the field setting, which revealed that his teachings and writings were consistent with his actions: "Roby stands head and shoulders above other adult educators we know. It was his insight into the dynamics between theory and practice, and the social issues . . . the balance of keeping the dynamics between theory and practice, and implementation in effect in the social realm" (personal communication, 1983).

The Shrivastavas discussed Roby's efforts in building an international adult education movement. He was troubled about the status of adult education, which was obviously poor when he first came to India. As they saw it, this was Roby's mission: "He made his essential network throughout the world – or throughout the selected patterns of the world – where he was moving in adult education" (personal communication, 1983). Their view was that Roby's biggest achievement lay not in institution-building, but in building the institution of adult education on an international scale. "When you look at his contribution to adult education, it is to the movement. Everybody struggles with how you build or support a movement, because it has to be flexible and dynamic. You know lots of people can build organizations, not a movement" (Shrivastava, O. & G., personal communication, 1983).

Roby had persisted in building up an international order, which the Shrivastavas suspected was not yet fully in place at the time of his death. The reason why he sought to build this international order was not solely for the status of adult education, but rather, for linking people and their ideas together. Ginny

Shrivastava explained: "I very clearly remember him saying that there should be many more channels in the international field where people can learn from other people, and that there is a definite role that one should see in learning from each other, and [he said:] 'that's what my mission is'" (personal communication, 1983).

A very intimate colleague and friend of Roby was the late Mohan Sinha Mehta or, as he was affectionately called, Bapu (meaning father) Mehta. He was the Vice-Chancellor of the University of Rajasthan when Roby came to Jaipur. Roby met Mohan in 1961, when Mohan was President of the national Indian Adult Education Association. Mehta was also the founding President of the flourishing voluntary agency called Seva Mandir, located in Udaipur, India. He had organized the Rajasthan project at the University of Rajasthan, and invited Roby to come as an external consultant in 1964 (after he had invited John Friesen to be director of the Colombo Plan project in that same year).

Mohan described his growing friendship with Roby: "After living with Roby for one year in Jaipur, we became very intimate, and I came close to him and admired his many personal qualities. I saw in actual life a person who rose above the national boundaries and national differences or racial differences. You see, he was a man in whose company you did not feel what nationality he was. His coming was a very great benefit to the university" (Mehta, personal communication, 1983).

Mohan explained how Roby raised the status of adult education to a higher place in the university world of India. He recalled that Roby was such a broad-minded person, and for this reason he managed to enrich the Department of Adult Education. Mohan observed that "He had a peculiar nature, what you would call universal . . . and he had foresight" (personal communication, 1983). One of Roby's tangible gifts to Seva Mandir was arranging for the funds from the Canadian International Development Agency (CIDA) to establish the first library in Udaipur, which made such a difference to Mohan Mehta's work. "He was serving mankind. It did not matter what colour, or what creed, or what religion, or what country, or what race. His contribution was valuable for this reason right through the years" (Mehta, personal communication, 1983).

Concerning Roby's international status, Mehta shared his perspective of Roby's role at UNESCO. "His work was greatly appreciated by UNESCO . . . I should think his contribution was that he was their expert advisor on the promotion of adult education in the world . . . He encouraged the policy of UNESCO from behind the scenes as it were. He was known to people at UNESCO, and they always used him for promoting and developing adult education in different parts of the world . . . by sheer personal qualities and enthusiasm for a good cause in which he believed. You see, he was both talented and extremely enthusiastic. You find this combination rare in our public life" (Mehta, personal communication, 1983).

Mehta summarized the effect that Roby had made on his own personal life, by saying that he became very invigorated after he had come into close contact with Roby, particularly with regard to Roby's ideas about the role of the university in promoting continuing education in society. Specifically, the university could reach out-of-school adults among the rural poor, by providing training programs for adult educators who could then work in the community. Finally, the professional people could receive upgrading and education concurrent with their work activities through the university extension department.

Mehta also stressed the importance of Roby's religious pledge and its possible effect on Roby's mission. "Roby's religion was a social gospel . . . general humanitarian and social work cuts across all classes [of religion]. That is the type of religion that we should practice and preach, but you have to develop a new religion for this" (personal communication, 1983).

According to Mohan, Roby's mission was to foster an egalitarian society. The social cause was clear: "[He believed that] the potentiality of the human should be developed to the fullest, for his own benefit and for the benefit of society . . . If he had lived longer he may have succeeded in influencing policy in government" (personal communication, 1983).

Above all, Mohan viewed Roby's most important contribution as "making adult education a world problem and giving it its content and force" (Mehta, personal communication, 1983). The purpose of adult education was not well understood by persons in government, and Mohan Mehta saw how Roby was constantly trying to educate them. Roby worked hard to convince persons in power that literacy is not enough, that one must attend to the other aspects of people's lives. Mohan expressed this well when he said: "We will not be content to make a man literate, and then not consider his ethical life, or his social life, or his other civic consciousness" (Mehta, personal communication, 1983). This represented a more holistic approach to adult education. He was concerned that the potential of the human being should develop to the fullest, not only for the individual's own sake, but for the benefit of society.

Mohan had marvelled at Roby's unique ability to be both a scholar in his writings, and an action-oriented person. These two qualities are seldom seen together and Roby combined them well. Thus he could reach people in a variety of ways: through direct personal action, and through his teachings, public lectures, and writings.

In summary Mohan Sinha Mehta and Roby Kidd had an important mutual influence on each other. They trusted each other and shared an important cause. Mehta died three years after Roby, and he had this concluding statement about his dear friend and colleague: "Roby was one of these great leaders with vision. I can see him in that light" (Mehta, personal communication, 1983).

Summary of Roby Kidd's Major Contributions to Adult Education as Viewed by the Indian Participants

Almost every participant had a favourable impression of Roby's contribution to adult education, but two participants questioned the extent of his contribution to the development of adult learning theory.

Roby sought to improve the human condition in India, and he used adult education to further this aim. He was one of the key players in facilitating a cultural interaction between Canadian and Indian adult educators through an exchange of ideas, philosophies, and methods of adult education in the Rajasthan Project and beyond. Furthermore, he helped to implement a Farm Radio Forum program throughout India to foster a system of communication in the rural sector.

In India he had generated faith and enthusiasm in the possibilities of the people through introducing an expanded concept of adult education. His teachings and personal influence attracted bright new members to the field. Fortunately his combined theoretical and practical approach was suitable to the Indian context. He was able to demonstrate how adult education could be practiced as an applied profession and discipline within the university structure and in the community. Roby's learning theories were realistic, and they were consistent with the indigenous nature and heritage of Indian culture.

He will be well remembered in India for the way he fostered an understanding about the role of adult education beyond literacy training and teacher training in the developing countries. A very broad perspective of adult education was in his grasp, and for this reason he was known widely among adult educators in India as a visionary. In addition to this, he was an activator. He planted a seed for the acceptance of adult education as a discipline, but also as a potent social force. For example, his support of many voluntary agencies, which functioned primarily at the grassroots level, strengthened the cause of functional literacy and its role in social change.

While in India he was successful in getting people to collaborate with him, which provided a good testing ground for the creation of the ICAE, an international organization containing vast differences and ideologies.

Roby's concept of lifelong learning penetrated curriculum development and educational planning in the system of Indian education, especially with regard to various training programs for rural educators, and graduate programs. His emphasis on the role of informal learning added a new dimension to the traditional concepts of adult learning in the university system.

Roby strengthened the lines of communication among adult educators in India through arranging and supporting national conferences and assemblies that could encourage the sharing of ideas and implementing better structures of adult education. For example, he assisted the establishment of the Asian and South Pacific Bureau of Adult Education (ASPBAE), and the organization of two national conferences: one conference was held in Mount Abu, Rajasthan regarding adult education and the other conference was in Bhopal, Madhya Pradesh regarding the extension role of Indian universities (See Chapter 10 for more detail about these conferences).

Roby functioned as a model educator who could communicate at many levels with the Indian people, rather than emulating the already rigid hierarchy of caste privileges. His invitation to scholars from other disciplines within the University of Rajasthan encouraged an open dialogue about the meaning of adult education and its relevance to the continuing education of all professional groups. This helped to improve their understanding and acceptance of adult education at the University.

The strengthening and support of participatory research programs through the ICAE activities illustrated a new approach to the evaluation of programs and organizations, and it was a relevant methodology for the developing countries. The goal of adult education for social and economic development of indigent persons placed adult education activities within a public (community) forum rather than in the classroom alone.

Roby helped to open the lines of communication between adult educators in India and other developing nations, in order to foster cultural and educational exchange and to share common problems in their educational systems. In this endeavour he demonstrated excellent personal relations and co-ordination skills.

Roby made contact with the labour education movement in India, in the interests of promoting organization for the rural poor, and to find common ground between the interests and goals of labour education and adult education.

Above all, he demonstrated an exemplary cross-cultural approach in his work and personal life. Roby was able to create an international network of communication, and by doing so he discovered and nurtured new leaders in adult education. To further assist these new recruits, he fostered the establishment of new graduate programs that offered training for adult educators.

The Indian educators knew Roby Kidd as an expert advisor in promoting adult education throughout the world and as a successful consultant for UNESCO. More than this, he was renowned in India as a great humanist who brought good things to the people.

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CHAPTER 17

J. R. KIDD: AN INTERNATIONAL LEGACY OF LEARNING

It is no accident that in his doctoral thesis Roby sought to understand the function of the Canadian Citizenship Council. An understanding of the role of the citizen demanded from him not only an inner exploration but a nation-wide and world-wide mission that would eventually bring him to the status of an internationalist. His legacy of learning was indeed international.

The concept of adult education for Roby encompassed a new social order with citizenship consciousness, which meant that individuals would have a greater input into the decisions made by their country's leaders. This meant that the citizen would be liberated through increased awareness of social problems and would be able to make more informed decisions. The focus, however, was not just on the individual but on the collective activities of citizens with common goals. Never in his travels was a concept so vitally potent as in the developing countries such as in India, where group action on the part of citizens was linked to individual survival.

Roby understood that education is for survival. For example, the illiterate Indian in an adult literacy class learns the functions of language so that language can then become a vehicle to communication, and communication becomes a vehicle for asserting rights and ultimately for surviving. But communication also is a link to understanding. Through communication individual and group needs can be shared and then acted upon.

Helping citizens to become more conscious of, and act upon, their rights and community needs was one of Roby's essential goals of adult education. So it was, in fact, an education to make people alive.

To understand Roby is to understand his family roots, his earliest goals and aspirations, and his value system. He was a man deeply interested in his own culture. He has spent many years as a boy with the Vancouver Y and at Camp Elphinstone. Later, he followed his brother John to Sir George Williams University in Montreal. John had suggested that Roby could pay his way through university by working at the Y because the family did not have the financial resources to make attendance at university possible. Roby's positions in Montreal, as Secretary of "boys work" at North Branch Y, and as Program Secretary at Notre Dame de Grace, were stepping stones to his subsequent career in adult education. His transfer to the Ottawa Y in the war years gave Roby an opportunity to meet and participate in the evolving national war effort. His work in Ottawa, both in the Y and as a volunteer on various committees, introduced him to many citizens' groups. These were a prominent feature of Canadian life during the 1940s and 1950s, which were part of the war effort, and part of the burgeoning post-war re-establishment activity. Roby was intensely interested in the citizenship issues of his time, but this was not completely surprising in view of his family upbringing which involved stimulating discussions on pertinent social issues. In fact, the family's intellectual and social climate seemed to nurture all three of Roby's siblings to become very active in the development of Canada.

To understand Roby's role is to understand the mission of his work. As a persevering young man who had succeeded E. A. Corbett as Director of the CAAE, he carefully observed the lives of his mentors who were intimately involved in, and progenitors of, Canadian development. But Roby's mission reached beyond Canada, and his concept of being Canadian implied that he would become an internationalist.

Roby was a good student; he learned lessons from the examples which his colleagues had set. As Secretary Treasurer of the Social Sciences and Humanities Research Councils in Ottawa, he rubbed shoulders with government leaders and diplomats. He learned what comprised effective action, and he learned how to apply principle into practice.

When Roby joined the Canadian Youth Commission in 1943, he again witnessed the examples of some outstanding Canadians: Hugh Keenleyside, Chairman; R. E. G. Davis; John Robbins, his forerunner at the Canada Council; Gregory Vlastos, a philosopher from Queens University; George Luxton; and Frank Patten, Superintendent of the Ottawa Secondary Schools. At the meetings of the Canadian Youth Commission, plans were made for cross-Canada hearings where youth groups and individual young people could respond to crucial questions formulated and circulated by the Commission, as well as express their own ideas. Roby had good company for formulating and testing out new ideas.

His close colleague and life mentor, John Robbins, wrote the *Dependency of Youth*, which was a valuable economic and demographic profile of Canadian Youth. It probed into the attitudes of Canada's youth (McLeish, 1978, 104-105). From Robbins and other close comrades, Roby learned about the statutes of good citizenship and how needed Canadian organizations could be established. Roby was an idea-maker, a quality that was nurtured by many of these colleagues who, as great Canadians helped to shape a Canadian identity.

The study participants on the whole believed that the reason why Roby strived to be an international citizen was based on humanitarian motives, but they had observed that he had a few enemies who were suspicious of the speed of his accomplishments and wondered if he sought to create a system that would only serve his own purposes. Roby was alive with new ideas, new experiments, and a momentum that kept him exploring fresh approaches and an ever-widening circle of international contacts. The predominant success of his undertakings reinforced his desire to begin new projects and new channels of co-operative efforts on a world-wide scale.

In the final analysis we can never plumb the depths of Roby Kidd and understand what he set out to do and how he did it. But some things are known: he brought a refreshingly new scope to adult education, its literature, and its practice. His aims and goals were relevant to the needs of the people he had helped, his personal impact far-reaching. He lived a life that was rich in meaning and purpose, and toward the end of his life he returned to his earlier writings in the book, *Relentless Verity: Education for Being – Becoming – Belonging* (Kidd, 1973, pp. 19–20): "The great tragedy is not death itself, but death without meaning. The greater tragedy may be life without meaning. Being – Becoming – Belonging is about the meaning of life and the meaning of death. Almost everything we have said so far has been about finding meaning in living, can we find meaning in death?"

A character study of Roby Kidd reveals remarkable strength with the problems of ill health, the need to greatly economize time, and exceptional creativity in combination with the propensity to serve and develop people. Although his life brushed death many times, these events served to intensify his efforts and his use of time. He was a calculating risk-taker and entrepreneur. His life is full of examples which showed him risking the odds in favour of gaining the maximum potential out of a situation. For example, when he knew that there was a substantial opposition to the formation of the ICAE, he intensified his efforts until he brought about the Council's formation. This was because he knew that the timing was critical in the creation of new enterprises. He was a brilliant strategist who appeared not to plan his actions in advance, but he did plan with very careful consideration of the alternatives.

Roby's concept of education was much more expanded in its scope and philosophy than that of most of his colleauges, which is evident in his writings: "If in adult education we care about our fellows as well as our children, we will immediately begin to study and teach in two areas – how zest and enthusiasm for living can be practiced, restored, and maintained; and how being – becoming – belonging can be fostered in all its dimensions. These are not impractical or esoteric tasks to be left until all the remedial, vocational, and leisure skills training are completed. To put it starkly, these educational goals spell life or death. And if adult educationists are too busy, too unsure, or too blind to take the lead, who will?" (Kidd, 1973, p. 21).

Roby was clear about the kinds of things which were not included in his concept of education. He was always cautious of people who sought to use education as a means to exploit others, and he believed that there was a fine line between education and propaganda. He warned about the dangers of some forms of mind exploration and development, and of religious indoctrination for the sake of individual enhancement, or for the extension of a single ego. He was also critical of ostentatious wealth.

Countless letters, photographs, memoires, and artifacts were contributed to this study. Many poems and candid thoughs remain vivid in the meaning that they imparted. Satyen Maitre, the Director of the Bengal Social Service League, a voluntary adult education agency in Calcutta, India, which Roby strongly supported and assisted, wrote this in a letter addressed to me: "I remember, years ago, I read in the biography of a political activist that somebody was trying to dissuade her from over–exertion, as she was in failing health. Her reply was a quotation from some poet: 'Your advice, my dear friend, is wonderful. I should cease to live so that I might live on'. Roby exemplified this attitude in his life. So he died in harness. But what has he left for us? He has left for us the memory of a man whose very presence heightened our consciousness and enhanced our beings" (Maitre, personal communication, 1983).

Roby's personal trajectories ranged far and wide. They have been emphasized again and again in this book. He assisted the development of adult education associations in many African, Latin American, Asian, Arab and Caribbean countries. He had a special liking for Asia, and was the first adult educator to visit the Soviet Union, the People's Republic of China, and Vietnam, and bring them into the international family of Adult Education through membership in the International Council for Adult Education (Adiseshiah, 1982).

In recent years, associations from Ghana, USSR, the Arab States, islands of the West Indies and the Pacific, Asia, the Americas, and Europe have all become members of the ICAE.

The ICAE is a partnership of individuals who know, in Roby's words, "that even if this were our last day on earth but one, I think we might choose to be here, working together for what is most human and most enduring" (Gayfer, 1982).

The value of Roby Kidd's contribution to adult education in Canada, and in more than 83 countries, was expressed in the memorial service which was held on March 24th, 1982 in the auditorium of the Ontario Institute for Studies in Education. Tributes were sent from around the world from heads of state, and Prime Minister Trudeau's personal message to Margaret Kidd reflected the regard in which he was held in Government circles as well as our sense of loss as a nation. Few occasions have brought together such a diverse gathering of friends from all parts of Canada and from many countries.

Lewis Perinbaum reminded us of the task to which he committed his full life: the well-being and betterment of the human family in Canada and throughout the world, and he likened Roby's leadership to the Athenian leader who said nearly two thousand years ago: "I never learned how to tune a harp or play the lute, but I know how to raise a small and inconsiderable city to glory and greatness" (memorial service, 1982).

Robert Blakely described his image of Roby Kidd: "There is only one currency that passes, unchallenged, unquestioned, through all human differences, differences of age and of sex and of race and of cultures and of language, and that is obvious *goodness*. It must be genuine goodness, but it must also be obvious. And this Roby had. . . . In 1959 or 1960 when Roby grappled with his cancer, and it was then Hodgkin's disease, fatal in almost all cases, suffering against those odds, suffering the nausea of intense radiation, Roby finished a book" (memorial service, 1982).

Budd Hall, Roby's successor as Secretary General of the ICAE, extended his tribute by pointing to the vast numbers of Roby's offspring in adult education throughout the world, as well as the illustrious company he kept. "It has been Roby's vision, a vision which transcended religion and ideology and race; as well as his skills in explorations, in entrepreneurship and poetry, which have created the forum (for the ICAE). . . Like his view of adult education itself, his international work was built to serve the cause of social justice on a global scale, the cause of practitioners working in isolation everywhere and to build peace. In Montreal in the 1960 World Conference on Adult Education, which Roby chaired, he worked on the declaration, the first principle of which said: 'Our first problem is to survive. Survival requires that the countries of the world must learn to live together in peace. Learn is the operative word. Mutual respect, understanding, sympathy are qualities that are destroyed by ignorance and fostered by knowledge' (Kidd, 1974). As we know so well, he was a man of action. His writings are filled with quotes which call it forth. From Dag Hammarskjold (Markings, 1964), he quoted: 'In our era, the road to holiness necessarily passes through the world of action', and from the Italian Rosmini (1893): 'The educational act is perfect when the truth apprehended by the intellect is felt in the heart and expressed in action'" (Hall, memorial service, 1982).

A final tribute was paid at the Memorial Service by Roby's intimate friend and associate, Alan Thomas, who succeeded Roby as Director of the CAAE and later on as Chairman of the Department of Adult Education at OISE. "Roby knew that Canada needed a generation of adult educators. Roby recruited us, he nurtured us, he challenged us, and he watched us . . . To spend time with Roby was always to have one's imagination enlarged, one's spirit rekindled. . . Roby was not foolish or naive about evil or ignorance or just plain stupidity, but he pitied the people in the thrall of those things . . . Others of us, this afternoon, have pointed out that when Roby looked up into the world, as he did more than most of us, he never saw a vast impersonal system. He never saw impenetrable bureaucracies. He never saw anything but individuals in certain places; with certain hopes, and certain fears, and certain aspirations, and certain backgrounds who, if reached, would understand and could, in one way or another, affect the course of those bureaucracies. He never gave that up. A world without him will be difficult to bear. But a world in which he had never lived or had been, would be inconceivable . . . he said that the North and South Poles had been reached, and he really needed some advice about what he should do next. Roby climbed a lot of mountains and some of us were able to climb them with him, but the funny thing was that whenever we got to the top, he always saw more than the rest of us did" (Thomas, memorial service, 1982).

Roby left us many lessons, which he demonstrated in action. He left with us the example of the economical use of time, the ways that international co-operation could be reached, and concrete ways to improve society through individual opportunities for learning. He often quoted from the Greek saying: "Carry me and I will carry you, and thus we will ascend the mountain," a phrase that echoed his own example of living to the fullest extent possible. But it was not so much the esoteric advancement of theory for theory's sake that Roby achieved, although he did advance learning theory on an international scale, but the development of men and women whom he cared about the most. He visited prison inmates across Canada to find a way to introduce a learning system in the correctional services, and he was oftentimes the spokesperson for the bereft and disadvantaged members of Canadian society and in other countries. Thus, it was appropriate that he should quote from the Ghana proverb: "It is man who counts. I call upon gold, it answers not. I call upon cloth, it answers not. It is man who counts" (memorial service, 1982).

On November 22nd, 1982 Roby was honoured as a Fellow of the Ontario Institute for Studies in Education, and Walter Pitman presented the award to his widow Margaret with the following message. "Six weeks ago to the day, a few of us in this room were in the assembly hall of UNESCO in Paris, France, on the occasion of the opening session of the International Council of Adult Education Conference. There in the presence of President Mitterand, members of the cabinet, speaker after speaker from every corner of the world spoke to an audience of several hundred representatives of 80 nations about the unique, copious contribution of J. Roby Kidd as founder of that organization and its leading spirit over the past decade. Chairman for the assembly, we are to-night honouring a recognized and a distinguished educator, indeed a world figure of importance, a man whose full impact will only be recognized over the years to come. Further, it could not be more appropriate that the Institute for Studies in Education should honour J. Roby Kidd, for it was in the earliest days of this institution that Roby joined his friends as Chairman of the Department of Adult Education. A single acquisition gave immediate recognition for the seriousness of this province's decision to establish a place for graduate work, research, and for community outreach in education. In short, it provided its credibility throughout the entire educational community, and his work in the Department has influenced adult education work beyond measure. At least by gathering other distinguished colleagues . . . and preparing hundreds of young teachers who would join a new art as an adult educator for Canada and in other parts of the world. But most of all we are honouring the great human being who will be remembered for his unswerving purpose, extraordinary determination, uncommon courage, exciting vision and with all that a glorious sense of humour and deep profound compassion for the learning needs of every person. Indeed, those who came into his presence came ultimately to respect and love him" (Pitman, Fellow Award Ceremony, 1982).

Margaret Kidd accepted the honour and she responded to Walter Pitman's tribute with the following comments: "I am very proud to be representing my husband. I know that we all wish he could be here himself to be welcomed into this community of scholars. He would be so pleased because he would see it as another form of recognition of his beloved field of adult education as an academic discipline. Roby was a man of vision and his great asset was that he was able to ground those ideas in practical reality. He had to go away from Canada to get a doctorate in adult education in the 1940s because there were no university departments of education which specialized in adult education. He turned down jobs in the States and managed to come back to Canada and find a job with the CAAE, and when Dr. Jackson in 1966 invited him too . . . as Chairman of the Department of Adult Education, he was delighted. For here he was working with a whole group of scholars in education of all kinds, not only in professional training but in research and development. He was proud of the Institute and the College here with [which] he was associated . . . We are all joined in the continuing quest for better theory and improved practice in assisting all people, including ourselves, in the improvement of theirs and our most human qualities of learning. Roby and I and our family thank you very much for this honour" (M. Kidd, Fellow Award Ceremony, 1982).

In a personal interview conducted by Bill Barnard just three days prior to his death, Roby reminisced about his formative years in the rural community of Gibsons, British Columbia. He said this about the problems he faced in Canadian society during the thirties and forties: "I didn't see such a great difference between the local community and the national community" (Kidd, personal communication, 1982). Wherever a nucleus of people would meet, the human problems were common in the eyes of Roby, and he saw no boundaries between rural, national and even international communities where the human condition needed improvement. He could transcend cultural boundaries and interpersonal differences and see their commonalities.

The clue to Roby's success as an international diplomat is found in the lessons he learned, which were described in that same interview on March 18th, 1982. Roby recalled the events: "When I was working in the area of the Citizen's Forum, where we were debating regularly public issues, I resigned from the CCF party. I think Donald MacDonald thought I should not have done that, but I did, figuring that if we were dealing as technically . . . with the vital issues of public discussion . . . in order not to be compromised on any of them, so that we would deal seriously with controversy, then I should not have belonged to some organization that seemed to have taken a stand on all of the issues . . . And not wanting to cut oneself off by it, by position. That's the thing that hurt me most about pacifism. I thought the stand was right, *but it cut me off.* Taking an absolute position on alcohol, which I did for a while, was probably right from one point of view, but cut me off from me. And that hurt, you know. That seemed wrong. I can take some pretty positive positions now without interfering with human interaction. But that was the test stone, the litmus paper for a good many decisions, whether or not it encouraged communication, communion with other people, or not. And if it didn't, if it denied it, then maybe there was something wrong" (Kidd, personal communication, 1982).

Roby tried not to offend the position of any racial group or political ideology, because this contradicted the goals and philosophy toward which he was working in adult education. The tributes from participants in this study, as well as from those already cited, provided evidence that Roby achieved his goals of linking people together in a community of understanding with regard to adult education. Roby did not compromise his own views for the sake of consensus, but he would and could sacrifice his own personal views for the sake of being open to new ones. He usually withheld his own point of view in order to gather new information in the act of learning. Roby was the best of learners because of his ability to facilitate interaction between himself and others. This yielded a roster of international contacts in adult education. Through bringing people together, Roby facilitated the founding of an international community of adult educators through the International Council for Adult Education. Roby exemplified world citizenship, both in his development of theory related to cross-cultural comparative education studies, and in his journeys as a consultant and exemplary practitioner.

In April 1982, the *Indian Journal of Adult Education* paid tribute to his "Life of Commitment," and the evidence of the gifts to his comrades became obvious once more. "Immense indeed would be the richness of a man's life who endeavoured to bring meaning to other people's life. For, there is no cause nobler than dispelling ignorance to make people self-dependent" (Kavoori, 1982).

In conclusion, the boundaries of Roby Kidd's quest were limitless, which is reflected in his New Year's letter to his comrades in January 1982: "The North and South poles have been discovered and Mount Everest climbed, so I am open to suggestions about what to do next." The mission was certainly clear in his mind, which made him different from the rest of us. "Whoever wants to travel to the Moon or to Venus is welcome to it, as long as it isn't me. That's not the adventure I crave. Because I have discovered that there are other quests, other voyages that hold greater excitement; namely, searching the thought and feeling of men of all ages expressed through the arts, how man gets along with man with all the terrors and possibilities, and, most perilous of all perhaps, how one comes to grips with the exploration of oneself" (Kidd, personal correspondence, January 1982).

This vision, which to a great extent became reality for Roby but was and would always be an unfinished job, marked him as one of the most ambitious adult educators of his time, in line with the calibre of ideals of Illich, Freire, and Vanier, all of whom sought to improve the human condition.

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APPENDICES

APPENDIX 1

QUESTIONNAIRE DESIGN

A total of 88 items were clustered into sections of the questionnaire according to major themes (See Appendix 1A). An open-ended set of questions at the end enabled participants to elaborate on their responses to the fixed choices. The questionnaire included a two-item evaluation of its content and of the study methodology.

A pilot test was completed on 25 participants in the Toronto-Hamilton region, and its validity was rated as adequate (Appendix 1B). The questionnaire's test-retest reliability showed a Pearson correlation co-efficieint of .85.

An abbreviated form of the study proposal was mailed to the participants for background information before personal interviews were arranged and questionnaires were completed.

APPENDIX IA

J. R. KIDD QUESTIONNAIRE (Abbreviated)

Section I

The following items concern Dr. Kidd's *contribution to organizational development*. Please rate his contribution using the following scale:

0 = unable to assess;
1 = detrimental/negative effect;
2 = no contribution;
3 = low contribution;
4 = medium contribution;
5 = high contribution;
6 = very high contribution.

1. The development of policy.
2. The development of philosophy.
3. The identification of goals and objectives.
4. The facilitation of an increased quality of educational opportunities for adults.
5. The facilitation of an increased quantity of educational opportunities for adults.
6. The facilitation of communication among persons.
7. The facilitation of an application of effective adult learning principles.

Section II

The following items concern the *scope of Dr. Kidd's contribution to adult education*. Please rate each item using the scale in Section I.

1. The expansion of the scope/depth of adult education.
2. The facilitation of the development of a national adult education community.
3. The facilitation of the development of an international adult education community.
4. Major contributions may have included the following: social development, political development, institutional development, theoretical development, individual (of persons) development.

Section III

The following items concern Dr. Kidd's *contribution to adult learning theory*. Please rate each item using the scale in Section I.

1. Contribution of new adult learning theory.
2. Synthesis of an already existing set of theories of adult education.
3. Contribution to the curriculum development of adult education.
4. Contribution of practical theories.
5. Contribution of advanced research methods that were appropriate to adult education.
6. Publication and dissemination of knowledge about changing practices of adult education. His published work was: systematic (methodical, comprehensive, thorough), valid (accurate, realistic, defensible), specific (clear, not overgeneralized), relevant, inspirational.

Section IV

The following items concern Dr. Kidd's *practice of adult education*. Please rate each item using the scale in Section I. Please rate his proficiency in the following roles:

1. adult educator/teacher.
2. consultant.
3. administrator/leader.
4. social scientist/researcher.
5. professional writer.
6. orator/public speaker.
7. overall scholar.
8. innovator.
9. social activist.
10. Practice of adult education was congruent/consistent with theories of and writings about adult education.
11. Facilitated the training of effective adult educators.

Section V

The following statements may reflect Dr. Kidd's *major aims and goals of adult education*. First circle "D" for disagree or "A" for agree, and if you agree then rate the extent to which he achieved these goals using the scale in Section I.

1. Adult education should provide forums for discussion and communication among citizens.
2. Adult education should facilitate national identity and unity.
3. Adult education should facilitate international communication.
4. Adult education should stimulate social action.
5. Adult education should promote both formal (institutional) and informal (non–institutional) modes of learning.
6. Adult education should aid the personal development of individuals.
7. Adult education is a basic right of every human being, including every creed, race, socio–economic, and civil status represented.
8. Adult educators and politicians should work co–operatively toward the achievement of common purposes.
9. Adult education organizations should be eclectic (broad) in political purpose and membership; that is, they should not reflect partisan (biased) aims.
10. Adult education organizations should be independent of government control.

Section VI

The following items concern Dr. Kidd's *cross–cultural and comparative approach to adult education.* Please rate each statement using the scale in Section I.

1. Sensitivity to the needs, feelings, mores, and differences of your own culture.
2. Demonstration of an approach to adult education that was appropriate to your culture.
3. Contribution of an effective comparative adult education approach.
4. Facilitation of the development of adult education activities in your community.
5. Demonstration of an appreciation and promotion of the arts in your culture.
6. Demonstration of an appreciation and promotion of scientific development in your culture.
7. Demonstration of an ability to communicate with persons of different creed, ethnicity, socio–economic, and power status.

Section VII

The following items concern Dr. Kidd's *influence upon your own life and career.* Please rate each statement using the scale in Section I.

The advancement of your professional career through:
1. encouragement.
2. serving as advocate (spokesman).
3. guidance/counselling.
4. active assistance.

His teaching influenced the direction of your:
5. personal life.
6. value system.
7. career development.
8. theories of adult education.
9. practice of adult education.

Section VIII

The following attributes and capabilities may describe some of *Dr. Kidd's personal qualities or characteristics.* Please agree or disagree with these items using the following scale:

0 = unable to assess;
1 = strongly disagree;
2 = disagree;
3 = agree;
4 = strongly agree.

1. compassionate/sensitive
2. fair in judgement
3. able to manoeuvre around restricting rules and regulations
4. animateur/change agent
5. idealistic
6. thorough
7. committed to a task's completion
8. patient/not easily provoked to anger
9. gracious/tactful in personal relationships
10. kind, giving
11. enthusiastic, charismatic
12. personally acknowledged the human worth and strengths of individuals
13. had above average foresight and vision
14. had above average intelligence
15. offered constructive criticism
16. flexible

Section IX

The following items concern ***Dr. Kidd's overall contribution to the field of adult education.*** They represent summary statements. Please rate them with the scale in Section I.

1. Facilitation of the overall development of your organization
2. Facilitation of the overall scope of adult education
3. Overall contribution to adult learning theory
4. Overall demonstration of effective practice of adult education
5. Overall contribution to cross-cultural/comparative approaches to adult education
6. Overall impact upon your own life and career
7. Overall impact of his personal qualities upon the field of adult education.

Section X

Please give an ***overall appraisal*** of these items using the following scale. This will assist the researcher to determine the effects of the research methods upon the participants.

0 = undecided;
1 = major problems;
2 = minor problems;
3 = adequate;
4 = very good;
5 = excellent.

1. Please give your overall appraisal of this questionnaire.
2. Please give your overall appraisal of the appropriateness of this research method for the J. R. Kidd study.

APPENDIX 1B

ASSESSMENT OF VALIDITY OF J.R. KIDD QUESTIONAIRE

1. In general, are all of the questions appropriate to a study of Dr. Kidd's contribution to adult education?
   Yes ____ No ____
   If not, which questions and/or sections are not appropriate? Please explain.

2. Do the questions make sense? Are they clearly written without jargon language?
   Yes ____ No ____
   If not, which questions and/or sections are unclear. Please explain.

3. Would persons from a variety of cultures and occupations be able to understand and respond to these questions?
   Yes ____ No ____
   If not, which questions and/or sections are inappropriate? Please explain.

4. Do all questions reflect the objectives of the study proposal (enclosed)?
   Yes ____ No ____
   If not, which questions do not reflect the study objectives? Please explain.

5. Is the questionnaire comprehensive?
   Yes ____ No ____
   If not, what questions are missing concerning Dr. Kidd's contribution to the field of adult education?

6. Do the items in each section relate or correspond well to each other in the overall meaning of the section?
   Yes ____ No ____
   If not, which questions do not correspond with those in the same section?

7. Are the questions very representative of Dr. Kidd's most important achievements?
   Yes ____ No ____
   If not, please give suggestions:

8. Are you contented with the ways in which the questions are asked and the way the questionnaire has been designed?
Yes ____ No ____
If not, please explain specifically and then give suggestions for improvement.

9. Are any of the questions redundant?
Yes ____ No ____
If so, which questions are redundant?

10. Do you have any other difficulties with the questionnaire?
Yes ____ No ____
If so, please explain and give suggestions:

APPENDIX 2

QUESTIONNAIRE FINDINGS

There was a 78 per cent return rate for the questionnaire. In most cases it was mailed to the participants within the week following their personal interview. Some of the participants' reasons for non-response were: they were out of town and did not have time to complete the questionnaire within the 3-month return period, it was too soon to properly appraise Kidd's contribution, they thought the questionnaire was redundant to the personal interview, and in a few cases it was felt that the questionnaire was an inappropriate data-collection tool.

The findings in Diagram 1A indicate that the participants rated the questionnaire predominantly as adequate, good or very good, and Diagram 1B shows that it was rated overall as an appropriate tool for the study. With respect to the contents and design of the questionnaire (Diagram 1A), 18 per cent rated minor to major problems, 33.3 per cent rated it as adequate, 46.2 per cent rated it as very good to excellent, and 2.6 per cent were undecided. As far as the appropriateness of the questionnaire was concerned (Diagram 1B), 20.5 per cent rated it as having minor to major problems, 25.6 per cent rated it as adequate, 46.1 per cent rated it as very good to excellent, and 7.7 per cent were undecided.

Overall the participants valued the use of the questionnaire only when it was used before or after a personal interview, so that they could elaborate on the context of their questionnaire responses.

Diagram 2 shows the mean scores on all major variables which were tested in the questionnaire, and portrays the high and low points of Roby's contributions as viewed by the study participants. The questionnaire was scored on a 6-point scale, with 0 = unable to assess, 1 = detrimental or negative effect, 2 = no contribution, 3 = low contribution, 4 = medium contribution, 5 = high contribution, and 6 = very high contribution. The highest mean score was 5.45 for Roby's personal characteristics, while the lowest mean score was 4.17 for his practice of adult education. In general all the scores were very high and the range of scores was small. Generally, participants viewed Roby's contribution to adult education very favourably.

A more detailed examination of the questionnaire responses, found in Diagrams 3 to 9, reveals the scores for Roby's contributions to organization development, scope of adult education, adult learning theory, adult education practice, cross-cultural approach, personal impact, and the impact of his personal qualities or character. All questionnaire scores have been rounded off to the nearest percentage point in the diagrams.

Diagram 3 portrays Roby's contribution to organization development, and depicts a range of scores which vary from 10.3 per cent of participants indicating no contribution, to 30.8 per cent indicating a very high contribution. About one half of the participants rated Roby very high on this aspect of his work, while the other half rated him mediocre to low, or gave no rating at all. However, it appears that Roby made a substantial contribution to organization development, and the interviews substantiated this finding to a greater extent than the questionnaires.

Roby's scope of adult education was rated very highly by 56.4 per cent of the participants, as shown in Diagram 4. The range of scores for this variable was small, showing little controversy about his scope of ideas, broad-minded aims, and creative work.

The responses regarding the contribution to adult learning theory, as shown in Diagram 5, were generally consistent with the interview data. The participants viewed Roby's principal contribution as a synthesis of existing theories, the application of theories from other disciplines which helped to shape adult education into an applied profession, and the formation of new theory related to comparative education studies. Fifty-nine per cent of the participants gave a high or very high score to his contribution to adult learning theory. Thus it may be concluded that while he may not have developed a great deal of new theory, he advanced and facilitated the development of theory in the field.

Diagram 6 shows that Roby's practice of adult education was rated highly or very highly by 74.4 per cent of participants, and only 5.1 per cent rated it as a low contribution. The interview findings agree with this rating; most participants saw a consistency between his theories and his application of them in practice. Overall his practice was rated as highly effective.

One of Roby's greatest skills is shown in the ratings for his cross-cultural approach, illustrated in Diagram 7. Sixty-four per cent of the participants saw this as a very high contribution, and 28.2 per cent rated it as high. The interview data concurred with this finding, and Roby's formation of the International Council for Adult Education was cited most frequently as being his best and most remarkable cross-cultural achievement.

In Diagram 8, Roby's personal impact upon the lives of the participants revealed an interesting range of scores. This variable may have been one of the most difficult to rate because personal impact is perhaps better evaluated after a number of years have passed. While Roby's overall personal impact was rated as very positive, the scores on this item were not as high as others.

On the whole his personal impact was substantially positive for 59 per cent of the participants. Furthermore, the interview data indicated that whenever his influence was felt, the influence was strong. Participants who, though few in number, had assessed Roby's influence as negative, felt this strongly; but, against this, more than half the participants retained strong positive sentiments about his personal impact. He has been described as an animateur and activist by more than 50 per cent of the participants, suggesting that his influence was generally invigorating. Resistance or enthusiam is engendered by a strong leader, and Roby's animating quality was viewed by a large number of participants as "electric" and "contagious." For a very small number of participants he was seen as aggressive and overpowering, albeit captivating.

In Diagram 9, Roby's personal qualities have been rated very highly by 59 per cent of participants. Ninety per cent recognized him as a facilitator, because they believed his personal qualities enhanced the accomplishment of his objectives. Although the questionnaire data yielded a mean score of 3.7 on a 4–point scale, or a highly positive score for Roby's administrative skills, some of the interview responses identified these administrative skills as one of the weakest and most controversial areas of his work.

Finally, a more detailed picture of Roby's personal impact is presented in Diagram 10. This shows the fluctuations of scores for each of the selected roles. Because the interview data revealed personal impact to be one of the most enduring facets of Kidd's influence, it deserves further attention. The mean scores ranged from 3.9 to 5.3 on a 6–point scale, and were generally medium to high. The scores on this variable may have been affected by the ratings of Roby's personal qualities because one can expect an interrelationship between them. The interview data reflected a much stronger and more vivid image of his positive impact upon the lives of the participants than the questionnaire findings indicated.

Although the questionnaire data specified some measure of the impact, they were neither comprehensive nor specific with respect to all of his contributions. Instead, the interview data in Part II dealt with the personal context in the participants' own descriptions of their experiences and thoughts about Roby Kidd.

The highest rating was given to Roby's role in the advancement of the participants' own careers through active encouragement. However, a relatively low score was given to the impact of his teaching upon the participants. The concept "personal influence" is open to interpretation. The meaning of this term may vary from culture to culture. The questionnaire was not pilot tested for its "culture free" or culture specific qualities.

Comparative Analysis of the Indian and Canadian Findings

When the frequencies of scores for each major variable on the questionnaire were compared among a total of 13 Indian participants and 23 Canadian participants, no significant difference was found (p less than or equal to .05). The statistical significance of the difference in scores for each component is shown in the following p values:

P Values for Scores on Major Variables

Organization Development: p = .93
Scope of Contribution: p = .95
Adult Learning Theory: p = .33
Adult Education Practice: p = .69
Aims and Goals: p = .40
Cross-Cultural Approach: p = .59
Personal Impact: p = .70
Personal Qualities/Character: p = .98
Overall Contribution: p = .13
Appraisal of Questionnaire: p = .62

These findings closely resemble those of the interview transcripts, in which Roby's contribution to adult education was viewed as being consistent from Canada to India.

The majority of participants described him as very stable and reliable in his personality and work. They could rely upon his judgement because he maintained an unswerving commitment and high calibre of application in his personal and professional relationships. In conclusion, the questionnaire and interview data expressed a consistently strong testament with respect to the way Roby and his achievements were perceived.

Limitations of the Study

Although the interviews and questionnaires provided cross-validation and two consistent images of Roby Kidd's contribution, problems arose over the use of a questionnaire in this kind of study. As with all questionnaires, only selected issues could be addressed, and these issues did not appear equally relevant to all participants. A fixed choice response with numerical ratings could not include all possible variables, and the context and meaning of each choice had to be interpreted by each participant; thus, the meaning of each reply could conceivably vary from one participant to another. Also, it is difficult to construct a questionnaire that is culturally neutral.

Although the questionnaire was easy to score and analyze with a set of affirmative statements, the lack of negative statements may have posed some bias by compelling the participants to respond in a favourable way. Furthermore, the questionnaire was designed to assess Roby's contribution, and this placed an evaluative meaning on the study which in some cases elicited an unnecessary value judgment about him as a person.

One must exercise great caution in forming definitive statements from findings that are drawn from a structured questionnaire approach. The interview data provided a useful context to substantiate interview ratings, so that the questionnaire findings functioned as a summary of most interview comments. The findings are also limited by the small sample size, and the general limitations of questionnaire instruments.

One of the many helpful things that Roby did in the field of adult learning theory was to furnish a philosophical framework within which adult educators could develop. The passage quoted below is a reminder of his open-minded approach to research and evaluation. His support of multi-methods, rather than one single method, sheds light on the potential limitations of, and possible directions for, adult education research. At the same time, it offers a place for the research approach employed in this study.

> It is equally obvious that since goals are so many and varied, no single mode of enquiry will suffice. One of the least profitable exercises that dominated comparative education for a decade or more was the search for a basic method. Clearly multi-methods are required, chosen in relation to multi-goals. . . . Of course, we do not denigrate any efforts to make comparing more systematic where possible, to develop, select, and order data that can be expressed in computational forms, to free oneself of one's own cultural biases. But these are efforts not at all inconsistent with the acceptance of multi-methods; they are simply criteria to be applied in the selection of methods (Kidd, 1975).

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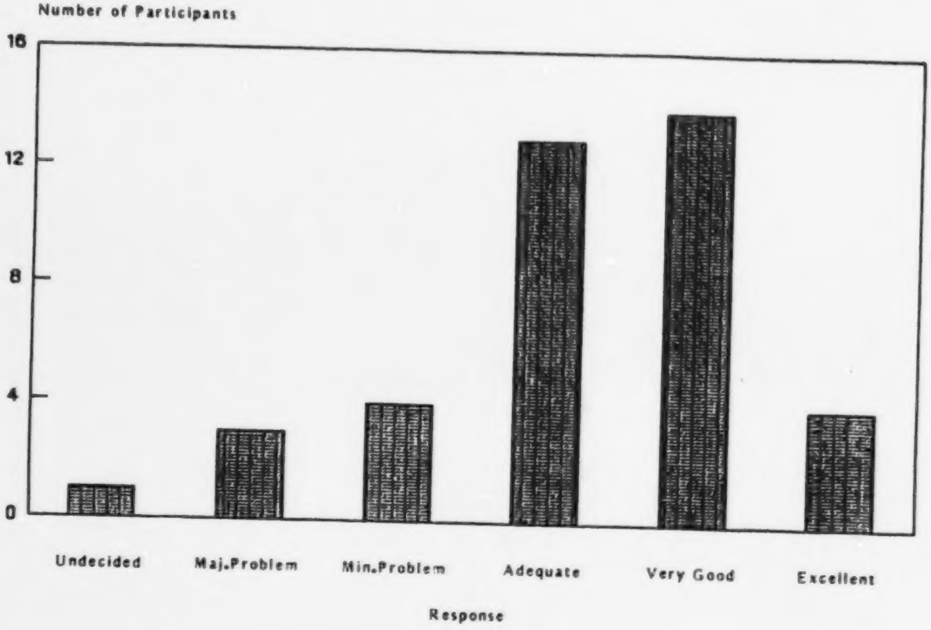
Diagram 1A

ITEM X-1. APPRAISAL OF QUESTIONAIRE

Number of Participants per Response

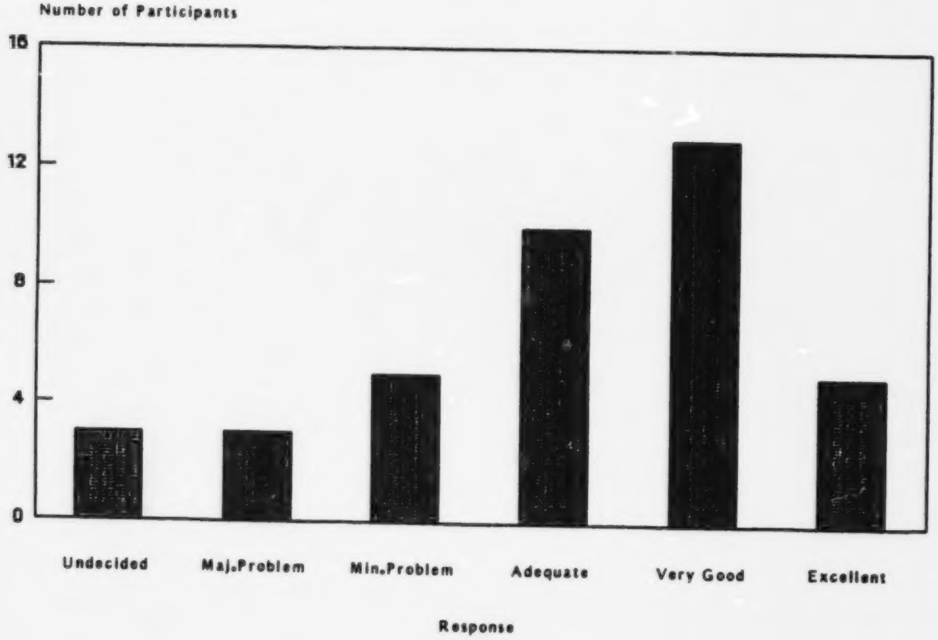


N = 39

Diagram 1B

ITEM X-2. QUESTIONNAIRE APPROPRIATENESS

Number of Participants per Response



N = 39

Diagram 2

MEAN SCORES OF MAJOR VARIABLES

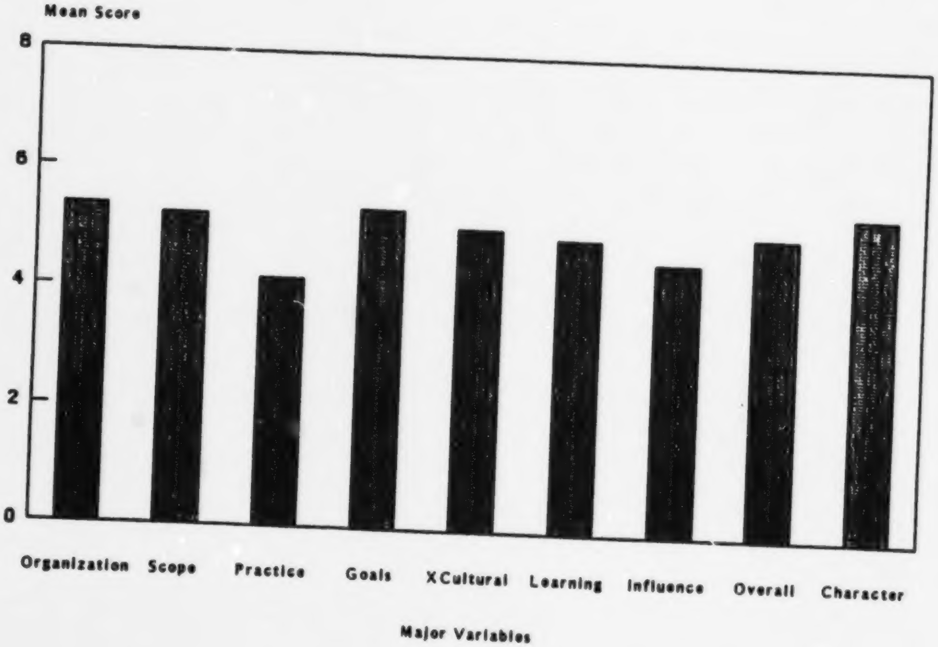


Diagram 3

ITEM IX-1. ORGANIZATION DEVELOPMENT

Percentage of Participants

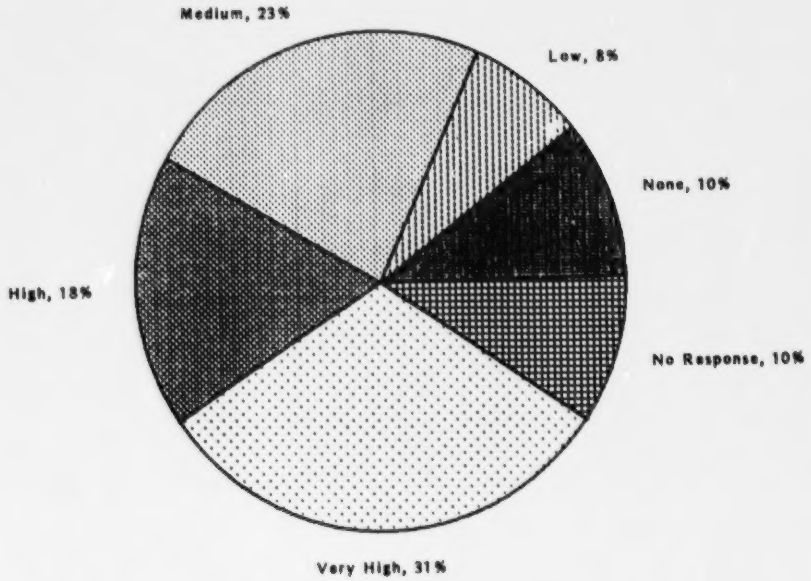


Diagram 4

ITEM IX-2. SCOPE OF ADULT EDUCATION

Percentage of Participants

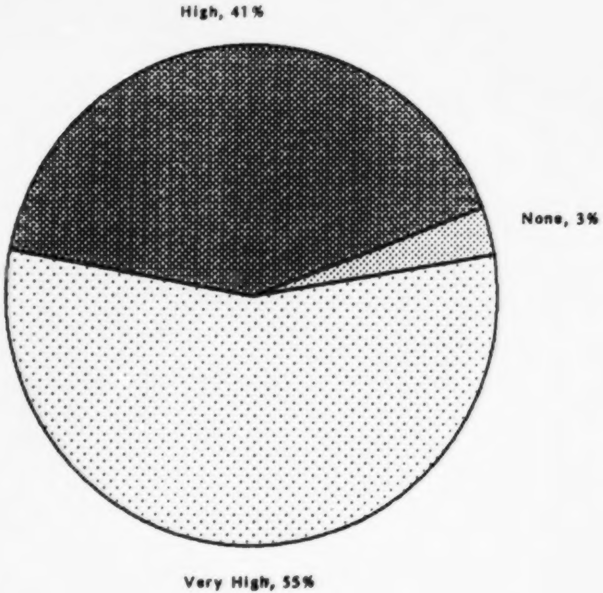


Diagram 5

ITEM IX-3. ADULT LEARNING THEORY

Percentage of Participants

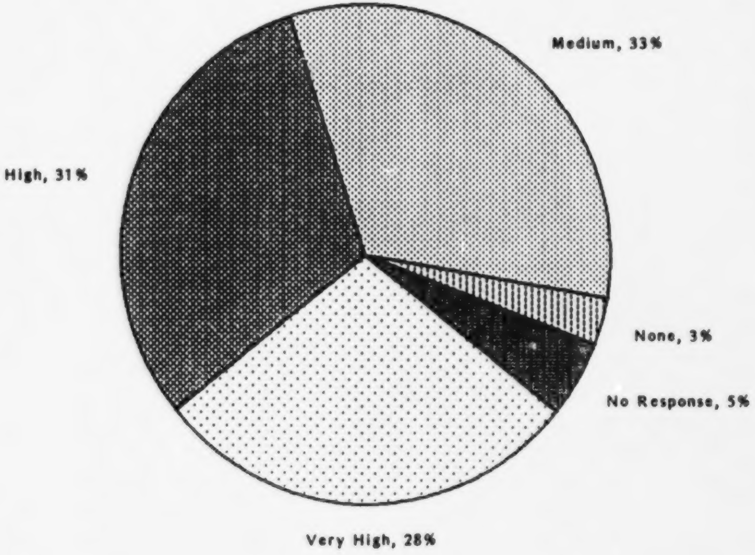


Diagram 6

ITEM IX–4. ADULT EDUCATION PRACTICE

Percentage of Participants

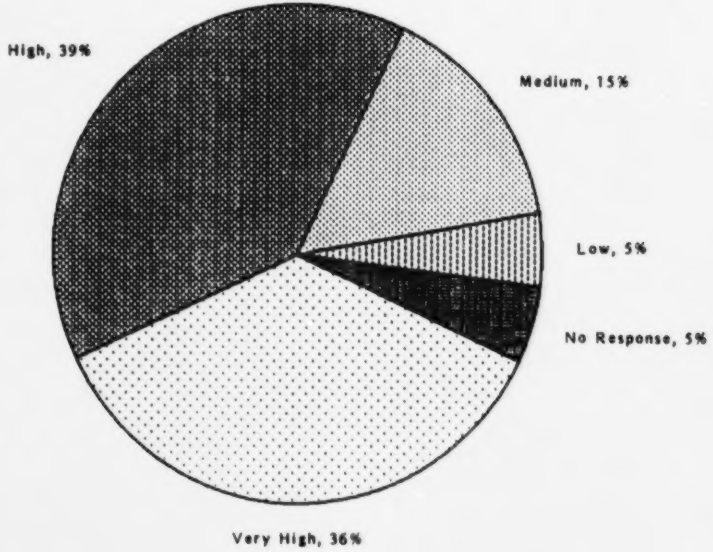


Diagram 7

ITEM IX-5. CROSS-CULTURAL APPROACH

Percentage of Participants

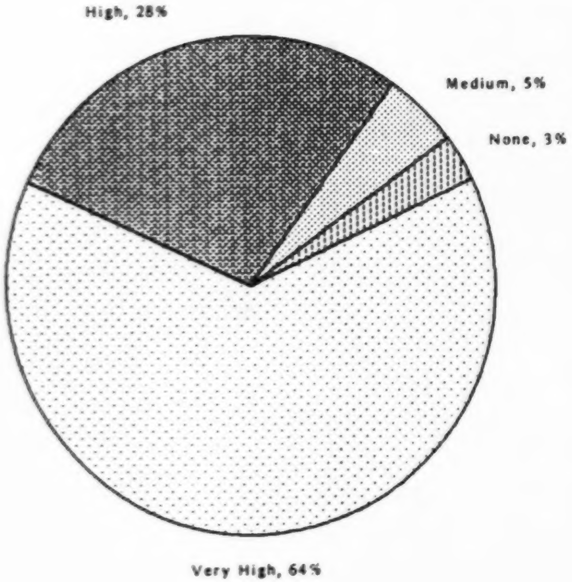


Diagram 8

ITEM IX-6. PERSONAL IMPACT

Percentage of Participants

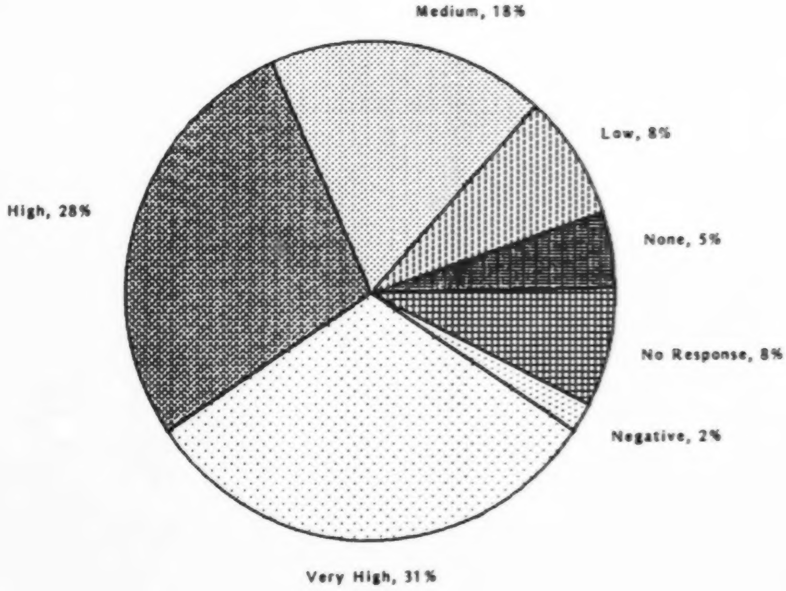


Diagram 9

ITEM IX-7. IMPACT OF PERSONAL QUALITIES

Percentage of Participants

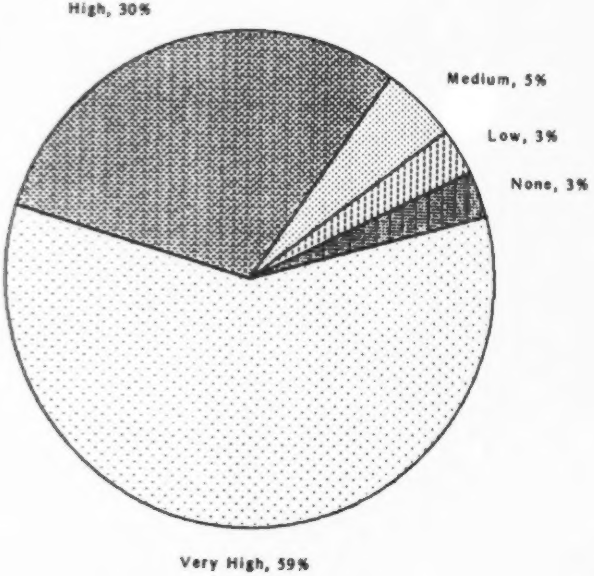
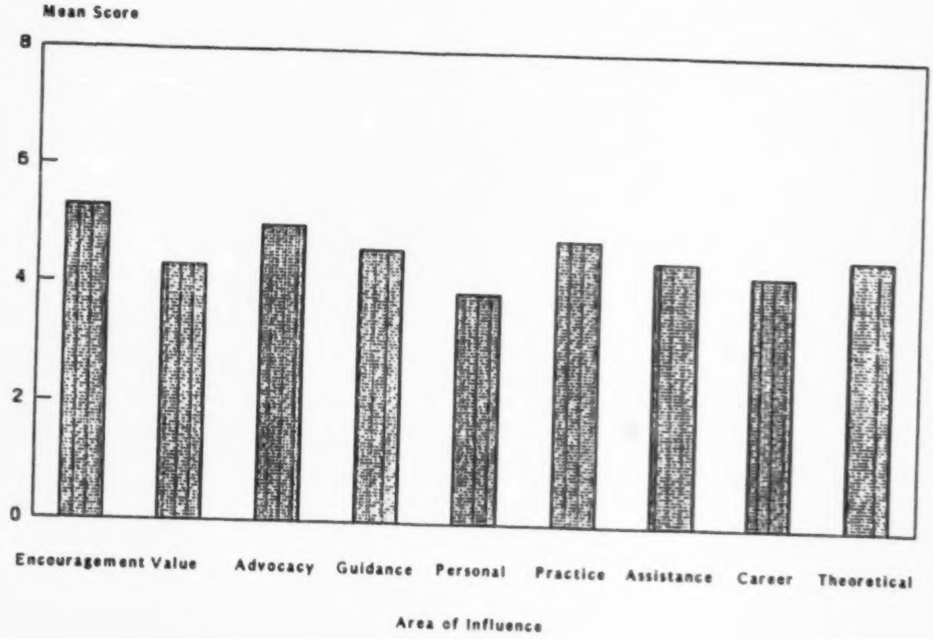


Diagram 10

ITEM VII. 1-9. MEAN PERSONAL INFLUENCE



APPENDIX 3

INTERVIEW PROCEDURE AND METHOD OF ANALYSIS

Interview Procedure

All interviews were conducted in the participant's home or office, and began with an explanation of the study design and the list of topics to be discussed. These were the same topics, which were outlined as major themes, in the questionnaire. As principal investigator, I conducted all interviews to ensure a consistent approach, and to familiarize myself directly with the participants in the role of a participant-observer. Most of the topics chosen for the interview and the questionnaire were wide-ranging to ensure that no essential theme would be overlooked.

The participants usually spoke openly about their experiences with Roby; however, they often focused upon topics that were relevant to their own experiences. This meant that all the topics listed as major themes in the questionnaire were not necessarily covered in all of the interviews. Hindsight suggests it would have been better if the participants had been mailed a list of interview topics in advance in order to prepare them for the questions. Also, the interviews might have yielded more focused information if the participants had been selected according to their area of expertise relating to a specific topic and the corresponding time period in Roby's life. Because of the broad range of subjects selected, some participants had more knowledge about certain topics than others. Many of them commented that the interview schedule was too extensive in its scope, and it required a very intimate knowledge of Roby's work.

In view of the above situation, I decided to follow the preferences of each member of the study, and focused attention only on some of the given topics about which he or she was most knowledgeable and interested.

Analysis of the Interviews

Thematic content analysis consisted of a quasi grounded theory approach which described the highlights of data using the participant's own words (Glaser & Strauss, 1967). Interpretations were drawn from these descriptions, but the main intention was to represent the participants' views of Roby's work.

The data that were not used were either redundant, represented what seemed to be minor points about Roby's work, or were briefly expressed by only one participant on one occasion.

Therefore, the information reported in Part II represents mainly the common perspectives among the participants. In addition, when one participant's strong point of view stood in opposition to the viewpoints of other participants, this opposing viewpoint was reported.

Using the grounded theory approach, categories of data are usually identified and then arranged into themes (Glaser & Strauss, 1967). However, in this study, the themes were identified prior to the study. These themes included: organization development, scope of contribution, adult learning theory, adult education practice, major aims and goals, cross-cultural approach, personal qualities/character, personal influence/impact, and overall contribution. These formed the principal variables in the interview data; however, some participants pointed out one other theme that had been overlooked.

One topic that had not been pre-selected, which was sometimes introduced in the interviews, was Roby's overall motivation for his work. Many participants were quite interested in knowing whether or not Roby had an overall plan, such as a one-year or five-year goal, and whether or not he evaluated the achievement of his goals. Thus the motivation for and strategy of Roby's work were discussed as an important theme in Part II, although this topic was discussed informally with only a small number of the participants.

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The purpose of the list is to provide citation references to his major works, so that persons wishing to use them as references can do so.

The references are arranged in chronological order by year of publication. The serial numbering is designed to be used with the title and author indexes provided, and to permit additions to the references.

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1944

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1945

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1946

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1947

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1948

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1949

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